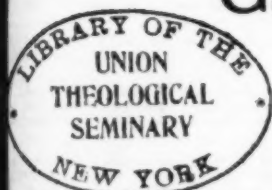


The
**CHRISTIAN
CENTURY**

A Journal of Religion

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of India

By Harry F. Ward



THE PRESBYTERIAN
GENERAL ASSEMBLY

Ernest DeWitt Burton

An Editorial

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The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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CHICAGO, JUNE 4, 1925

Number 23

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EDITORIAL

Goose-step Day: An Issue Still Alive

THIS COUNTRY wants no goose-step day. In the providence of God we are safer from attack than any other nation on earth. In the tensify of the times we recognize the need for extreme care in all the actions of nations. In the genius of our republic we find no place for saber-rattling. We want no goose-step day! The President is on record as permitting the war department to attempt to stage such a day next July 4. But the most casual reading of the President's letter shows no enthusiasm in the executive heart for the project. "I have no objection," is the best Mr. Coolidge can muster. "If you consider it desirable," is a phrase long familiar in the gentle art of buck-passing. And the whole last paragraph, in which the department is told to "emphasize" to the governors the fact that the whole thing is "purely voluntary," must have been anything but pleasing to the recipients of the letter. If ever there was an endorsement that damned with faint praise, Mr. Coolidge has in this letter achieved it. The President does not seem to have had quite nerve enough to veto entirely a proposal emanating from the war department, already made public, and already drummed up in the jingo press. But he knows the American public too well to believe that a national muster day will prove politically popular. So, by placing it on July 4, when there is bound to be a lot of marching and flag-waving and star-spangled oratory anyway, and by "emphasizing" the "entirely voluntary" nature of the performance, Mr. Coolidge tries to keep the peace within his own administration and at the same time protect himself against popular political wrath. But neither the President nor the war department nor the general staff nor the governors of the states nor

the congress should be allowed to think that this left-handed way of fooling with an issue of this kind will be tolerated. A muster this year, following the muster last year, makes that much more probable a muster next year. A muster three years in succession will sound dangerously like a settled national policy. A national policy of annual sword-shaking in the face of the world cannot possibly be regarded as anything but a demonstration of the shallowness of the pacific protestations of America. As long as there is danger that such a policy may be established, this goose-step day issue is a live one, and every American lover of peace—in the pulpit or out of it—is under moral bonds to make his protest heard. State executives are designated by Mr. Coolidge himself as the next persons to hear this protest.

Presbyterians and Church Union

WHILE THE EXTRAORDINARY constitutional issue that has arisen in the Presbyterian church as a result of a judicial decision is likely to overshadow all else in reports of the Columbus general assembly, the decision of that denomination in regard to the steps being made toward union with Congregationalists by the presbytery of Cleveland is too important to be lost to view. A special commission on church union, of which President J. Ross Stevenson, of Princeton Theological seminary, was chairman, brought to the assembly a report on the actions that have been taken at Cleveland which included this recommendation: "That the presbytery of Cleveland and other presbyteries and synods where the situation is similar, be encouraged to work out plans for cooperation and union

in their local areas, as a demonstration of the practical operation of united churches within their bounds, subject to the counsel of the department of church cooperation, and that report thereof be made to the next general assembly." The Presbyterians of Cleveland have already gone a long way toward unifying their approach to the spiritual problems of the city with that of the Congregationalists. This is particularly true of work in behalf of foreign language groups. It needed but this encouragement practically to unite the city missionary work of the two churches, and to coordinate their efforts in all other fields. Without bothering over details of doctrine and creedal statement, the churches have gone ahead, rapidly proving that the way to bring about church union is for local churches to unite in work. The report presented to the general assembly approved this mode of advance.

The Assembly Chooses The Better Part

A GAINST THIS REPORT Dr. Clarence Edward Macartney, former moderator, Dr. David S. Kennedy, intransigent editor, and the forces of the fighting fundamentalists rallied their full strength. It was a fighting speech that Dr. Macartney made. The Cleveland plan of union, if approved, he declared "would split the Presbyterian church wide open." His supporters echoed his threat. But the assembly would not tremble before it. By overwhelming vote, that body refused to adopt a fundamentalist amendment that would have made the only basis for union in Cleveland, or elsewhere, the adoption by other communions of the Presbyterian creed and constitution, and approved the report as submitted. It is clear that the Presbyterian church means business when it says that it favors church union. In approving the continuation of the movement toward local unity in Cleveland, the recent general assembly definitely put that church on record as in favor of a liberal policy in relation to other Christian bodies, as believing in the immediate possibility of a larger measure of interchurch cooperation, and as opposed to the sort of sectarian leadership that rolls the word 'schism' like a sweet morsel under its tongue. If the judicial decision in regard to the Presbyterian constitution—on which extended comment will be made in our next issue, when the pressure on our columns is not so great—must make all generous-hearted observers remember the general assembly of 1925 with sorrow, it is a good thing that there should also have been this decision on church union in Cleveland as an earnest of the better days to come, when the real spirit of the great Presbyterian communion is able in all things to assert itself.

England Wrestles with Scandal in Press

EVEN ENGLAND, land of the sharp-toothed libel laws, land of the magistrate jealous for the dignity of his court, is in the throes of agitation over the relation of the press to crime and scandal. A succession of trials involving persons in high society in scan-

dals of a loathsome sort has forced the issue on the British public. The testimony in these trials has—as the English law permits—been published in extenso in the press. There has been little of the wallowing in sentimentality and bathos that the American press indulges in under such circumstances. Nor has there been, of course, the innuendo and highly spiced gossip, which cannot make testimony, but which American newspapers frequently print by the column. Even without these aids to public corruption, the British public has found what has been presented to it noisome enough to warrant agitation for action. Sir Evelyn Cecil has presented a bill in parliament which would regulate newspaper reports of judicial proceedings in the benefit of public decency, and reports from England indicate that public support for the bill is growing. Of the effort to secure passage of the bill the *Christian World*, of London, says: "The cry that the freedom of the press is being interfered with is being raised, of course, but the only freedom of the press that is in any danger is the freedom to trade in filth. Shortly, what the bill proposes to do is to prohibit the publication in relation to judicial proceedings, of any matter 'which would be calculated to injure public morals or otherwise be to the public mischief.' The best newspapers are favoring the bill. Some which live on the garbage of the courts are hostile; others have perhaps sincere doubts as to its efficacy. Members of parliament are now signing a petition to the government asking them to give facilities for the bill to become law."

After All, Nations Can Only Trust One Another

SCORE ONE for Representative Burton in his handling of the arms traffic conference crisis at Geneva. The conference had come to an agreement on essentials and was moving happily toward the creation of a central bureau to control the traffic in all the nations in accordance with the principles agreed upon, when it was disclosed that nine out of the ten countries represented on the committee demanded that that central bureau of control be placed under the jurisdiction of the league of nations. Acting on his instructions, no doubt, Mr. Burton and his fellow American delegates insisted that the bureau be entirely independent of the league. There was a deadlock. Neither side would yield. Whereupon this highly significant thing happened: The committee unanimously resolved that, after all, no central bureau of control would be any good anyhow! The same end might be gained by simply trusting each government to publish its own statistics concerning the manufacture, the importation, and the exportation of arms. This makes good reading in connection with the whole American protest against building up a vast bureaucracy at Geneva in connection with the league. And it also sounds well in connection with the talk about organizing some international military force to execute "sanctions" under the league, or to "enforce" the decisions of an international court. After all, if the good faith of the nations is reliable at all it needs no central organization to enforce it, and if it is not reliable the central organization for enforcement would be the first thing to go to smash when the crisis came. Mr. Austen Chamberlain put the truth in a nutshell when he said, "Do what we will, we have no

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choice but, in the last resort, to depend upon the plighted word." In the outlawing of war it is the plighted word of the nations that is our ultimate support. If that fails, civilization has come to something like a cosmic jumping-off place.

Censorship and Consistency

A CERTAIN WEALTHY BUSINESS MAN in New England became all stirred up over the red threat of bolshevism. He didn't know exactly what it was but it gave him an uncomfortable feeling, and when he talked about it he ended up by becoming angry all over. He was certain he hated it, especially because it suppressed freedom. "Just imagine," he would say, "in Moscow even newspapers and speeches are censored. The reds are dynamiting honesty! Just wait, in the end they'll find they're only dynamiting themselves." This same man controlled a large radio station which he found profitable because it advertised his business, but ostensibly it was maintained to provide entertainment in the form of lectures and concerts to the public. Every Sunday he aided his church and his God by broadcasting the talk of the speaker at one of the church forums. But, alas, there appeared on the platform, one Sunday night, a rather liberal clergyman who even had the audacity to assert that the American constitution might need some slight alterations—for instance, it needed a child labor amendment. The next day the business man alarmed his friends by the statement, "Our national honor was attacked last night by a bolshevik speaker from New York. In the future I shall prohibit the broadcasting over my radio of everyone who is questionable. It is better to be safe than sorry." A business associate, who had heard the address, interjected, "Look out that people don't think you are suppressing liberalism. That speaker wasn't a real socialist; he only lacked a bit of tact." "You understand," the radio owner retorted, "that of course I believe firmly in freedom of speech, but a man who doesn't have more sense or tact, call it what you will, than that fellow is a public nuisance and should be suppressed."

The Gloomy Dean Is Optimistic

SOME PEOPLE have been waiting breathless for Dean Inge's impressions of America. Knowing his reputation for frankness it was to be expected that he would unburden himself freely to his countrymen on the limitations of our American life. But the dean proves himself singularly sympathetic in his first published interview on his American journey. He finds us far superior to Europe in at least two domains, our domestic labor-saving devices and our architecture. New York, he thinks, is the most magnificent of all great cities of the world. In common with other Europeans he is overwhelmed by the opulence of our life but, unlike most of his countrymen, he is favorably impressed with the conservatism which our wealth produces. In fact this conservatism gives him "new confidence in the stability of western civilization." He records with great satisfaction that the radicalism which is so characteristic of the political life of all European nations is confined in America to a few immigrants of low mentality. "American

conservatism," he asserts, "is the rock upon which the internationale will split." In this prediction the dean confirms his reputation as a consistent and keen observer. Dean Inge hates democracy. Having found less of it on our shores than he expected, he is greatly impressed; and he is probably right in saying that our conservatism will be the nemesis of radicalism in western civilization. We do not like the cynical radicalism of the European workers any better than does he, but we have a faint suspicion that the dean is a little blind to the limitations of our western civilization which have provoked radicalism there and which will provoke it here, except we repent; though we may be saved from it for some decades. Dean Inge is, as one of his own countrymen has observed, one of the most effective living protagonists of the aristocratic tradition; and if he likes us better than he expected to it is because he is keen enough to know that our wealth is probably the surest support of the status quo of which the western world can boast. We doubt, however, whether western civilization can finally be preserved either here or in Europe by men who are as blind as Dean Inge to the obvious limitations of our social life. We wish that Bishop Gore might make another trip to our shores. A contrast between his and Dean Inge's impressions would be interesting.

Army and Navy Are for War Not for Police Service

HEREAFTER there should be no more talk of the army or navy as police instruments. That pretty euphemism of militaristic apologetic was definitely and cruelly annihilated by President Coolidge the other day when Mr. Wayne B. Wheeler appealed to the President to use the navy in the attack on the rum runners off the Atlantic coast. Mr. Coolidge, according to the newspapers, declared that he did not propose to use the navy in law enforcement activities, that while he is interested in seeing the Volstead act upheld, "he thinks that the navy exists for defense and not for police duty." This is a conclusion which could have been forecast on the basis of military tradition and pride. Armies and navies are for war, not for police duty. It would lower the dignity of soldier and sailor and sacrifice the prestige of the whole glorious institution of war should the army and navy be used, except in the gravest emergencies, threatening civil war, for enforcing the law. The police service is a plebian institution in the eyes of the war maker. The army and navy are the aristocracy. Perish the thought that they be used for so inglorious a function as capturing criminals and bringing them to justice. Armies and navies are not made to fight criminals, but other armies and navies—and the old men and mothers and little children behind the armies and navies! War is not policing the world. That is the grand fallacy with which Mars has afflicted the intelligence of mankind. The police go after the criminal. Armies attack the innocent. Navies spend their leisure hours, not preserving our coasts against the law-breaker, but carrying the threat of cannonade to the coasts of other nations, in the Pacific and elsewhere. Armies and navies never attack criminals. Warfare is utterly and absolutely irrelevant to any crime. It is itself the master crime, and should be held by civilization to be such.

Mr. Wickersham's Sham

MR. GEORGE W. WICKERSHAM now becomes the fountain head from which the churches of America will be expected to derive their made-in-New York views on peace and war during the current quadrennium. He was appointed by President S. Parkes Cadman of the Federal Council of Churches, to succeed Dr. John H. Finley, editor of the New York Times, as chairman of the commission on international justice and goodwill. Mr. Wickersham's views on war are in strange contrast to the official utterances of the churches in the Federal Council and of the council itself. The Federal Council calls war "the world's chief collective sin" and most of the churches have adopted ringing resolutions on behalf of outlawing war. Mr. Wickersham's point of view was revealed when he was asked by a woman delegate to a recent Washington convention what he thought about outlawing war. He replied that all wars ought not to be outlawed because "some are so just that they ought not to be put in that category." The churches, naturally, will examine with care the propaganda sent out by their Federal Council under the direction of a commission chairman whose thinking on the war and peace question would have been congenial enough, perhaps, to the mood of two decades ago, but is decidedly out of touch with the convictions which actuate post-war religious intelligence.

We have at hand the first piece of propaganda sent out by Mr. Wickersham, financed by Federal Council funds. It deals with a subject on which he might be presumed to be somewhat well-informed, that of international law. Returning from Geneva where he sat on a league committee with fifteen men from as many countries whose task was "to consider and report what subjects of international law were ripe for present agreement among governments," Mr. Wickersham found this country echoing with Senator Borah's demand that American adherence to the world court be based upon a codification of international law. From the authoritative eminence of the chairmanship of a Federal Council commission, Mr. Wickersham scornfully declares that such a proposal is "the most utter nonsense." This ipse dixit ought completely to silence and annihilate the senator from Idaho. Mr. Wickersham, as opponent of the Federal Council's conception that war is sin, and as defender of nice, righteous wars in the face of the churches' determination to outlaw the whole institution of war, holds that the codification of international law is a job that will take a long, long time, that it can be accomplished only by the process of slow evolution. But we venture that our readers have not run upon so amusing a thing in many a day as the report brought back from the Geneva committee meeting, by the Federal Council's new functionary. With much eclat he heralded it through the press that this committee, appointed by the league, had reached an accord on April 6. From all the range of international relationships the committee had chosen four subjects that it considered "ripe" for codification. They are: (1) international law in territorial waters; (2) the question of double nationality and no nationality; (3) a law to be applied to ships which are owned or managed by governments, and (4) the general problem of extradition.

By the holy oil that ran down Aaron's beard—to adopt the profanity of one of the writers in our correspondence department—this is grave and mighty business, full of state and awe! These fifteen gentlemen who gathered from distant nations at Geneva to open up the question of codifying international law must have spent most of their time playing golf or pinochle. And what did they propose to do with these four helpless little subjects which they had pounced upon between games? Did they propose to do anything at codifying? Well, hardly. They adopted a procedure by which a subject is to be "allocated" to some one member of the commission for "specialized study," with the understanding that he will present a "complete exposition" of the subject assigned to him; he will bring to his aid the "entire body of knowledge of jurisprudence organizations" of his particular country; in addition to "a complete statement" of law already recognized by the established customs of nations the "specialist" will present concrete suggestions as to "new laws required," if any, and "recommendations" as to whether the matter shall be treated by "formal agreement" between states, these "statements"—keep your eye open, reader!—on the various subjects assigned—one, two, three and four, above—will, when completed "several months hence," be submitted to the commission when it meets again next December, then to the council of the league, and "eventually" to all the governments—for their *observations!!* This is to be an evolutionary process sure enough. We have here under our microscope, ladies and gentlemen, the original amoeba of an international code of law! We record the fact now in this place, and will carefully file it away where it may be used a hundred years hence to put to rout some Bryan of that era who tries to make out a case against the evolutionary theory of international law.

The public can safely leave Mr. Wickersham and his fellow specialists to chew as long and as pedantically as they wish on their nice little quid. But meanwhile there is another movement in the field of international law which the public will do well to keep an eye on. It concerns not the whole world, but a half of it—this western hemisphere, the Americas, North, Central and South. Specifically, the pan-American union has undertaken the immensely significant task of creating a code of international law for all these American republics. To this end an international commission of jurists was appointed more than a year ago, which has sought the cooperation of the American institute of international law, whose sub-committee has now made a report of some thirty "projects," or conventions regulating the inter-relationships of these American republics. In a covering letter under date of March 21, 1925, addressed to Charles Evans Hughes, chairman of the governing board of the pan-American union, Professor James Brown Scott, for the committee, points out the basis upon which the draft has been made. He says:

The members were of the opinion that the law of war should find no place in the relations of the American republics with one another, as war would be—if pan-Americanism is more than a word—little less than civil war. . . . The members of the executive committee and of the institute present at Lima were therefore a unit in believing that only the law of peace should be considered as peace should be, and in fact is, the normal state of affairs.

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heart of the problem of codifying international law. If the league commission of which Mr. Wickersham is a member had had the insight and statesmanship to formulate this single principle alone, its members might have played their game of pinochle all the rest of the time at Geneva and nobody would have cared. For this distinction is fundamental to the codification task. It is not Grotius' task which the nations now need to undertake. It is an incomparably simpler task. Three hundred years ago he performed a service for the world which will always be remembered with gratitude. But his great work dealt with the laws of peace and war. And it was chiefly war. Three-fourths or five-eighths of his code dealt with laws of war. Up to the present moment when the idea is abroad that the thing to do with war is to outlaw it, any proposal to codify international law has assumed that the code would have to include the laws of war as well as of peace. This was the assumption at the two Hague conferences. It is the assumption on which the league of nations, of course, proceeds. But American Christian conviction, at least, has moved beyond that problem now. We do not wish the laws of war codified, any more than we desire the standards and methods of murder or piracy or slavery codified. We wish the war system taken clean out of the legal system of mankind. For us today, the task of codification is that of collecting, and harmonizing, and revising and formulating the laws of peace—a difficult enough undertaking, as even the layman knows, but incomparably simpler than it would be were the laws regulating the institution of war included.

The pan-American union, under the counselorship of the American institute, is pointing the way for the codification of all international law. In this draft code the great pivotal interests and concepts of the nations are considered, and a system of relationships based on equity and neighborliness is projected under thirty heads. Every one of these would bear study and would kindle intense interest even in the lay mind. We cannot consider them here in any detail. But at the very close of the draft code, under Project number 30, headed "Conquest," there is set down a practical application of the basic method of refusing to consider rules of war as having any place in a code of international law. If the laws of war have no place in an international code, it follows as the night the day that territorial gains by means of war must not be given title by an international code. So Project number 30 reads thus:

The American republics . . . animated by the desire of preserving the peace and prosperity of the continent, for which it is indispensable that their mutual relations be based upon principles of justice and upon respect for law, solemnly declare as a fundamental concept of American international law that, without criticizing territorial acquisitions effected in the past, and without reference to existing controversies. . .

In the future, territorial acquisitions obtained by means of war or under the menace of war or in the presence of an armed force, to the detriment of any American Republic, shall not be lawful; and that—

Consequently territorial acquisitions effected in the future by these means cannot be invoked as conferring title; and that—

Those obtained in the future by such means shall be considered null in fact and in law.

Never before in history have governments even so much as considered the legal aspects of their territorial gains

through successful war. Here at last, in this pan-American draft code, the war system, while not outlawed, faces for the first time in a proposed code of law the kind of fate that awaits it when it shall be so outlawed.

Contrast this with the league's codification procedure. It is clear that the league of nations has merely perpetrated another judicial hoax upon world public opinion. From the beginning, the league's attitude toward a genuine juridical organization of the nations under a court and a code has been that expressed by Lord Robert Cecil who frankly declared that the time was not ripe for the codification of international law. Any one who sees what the league essentially is, knows why its spokesmen want neither a real court nor a code of law. Naturally they talk of the slow evolutionary process, and naturally they use dilatory methods, such as Mr. Wickersham's sham report, to make the process as slow as possible. It is clear that the codification of international law, if it is to be done at all, must be done outside the league.

We therefore take hearty interest in the proposal to call the third Hague conference for this purpose. The war upset the plan for such a reassembling of the Hague conference which had been projected for 1915. President Coolidge can do no greater service to the cause of peace than to use his great office to revive and realize as a deferred meeting the Hague conference of 1915. The codification of the international laws of peace is no such awesome task as certain voices, obviously nervous and impatient to get America into the league court, represent it to be. The code will not be perfect when it is done. It need not be perfect. It need be only well-enough done to serve as a basis of clothing a world court with affirmative jurisdiction. Then it will grow by the decisions of the court, and by the growth of international confidence, and by the periodic revisions and advances embodied in international treaties. It is time to be done with shams and mere gestures whose purpose is to keep public opinion passive; it is time to follow the lead of the pan-American union, and really codify international law.

Ernest DeWitt Burton

THREE YEARS AGO Ernest DeWitt Burton, then one year past the normal age for academic retirement, was preparing to retire from a professorship which he had held for thirty years. He had sold his house, and was expecting soon to lighten the burden of his responsibilities. The rest which he anticipated had been well earned. While his administrative activities had been neither few nor small, they had been so completely overshadowed by his work in the field of New Testament scholarship that his reputation was almost wholly that of a scholar, second to none in his special field. Then, as a result of one of those flashes of insight which university trustees sometimes achieve, he was called to the presidency of the university of Chicago. In three years he built a new reputation by the exercise of qualities of leadership and statesmanship which even his best friends could scarcely have suspected that he possessed in so large a measure.

Yet President Burton remains primarily a New Testament scholar, and it was in that field that he developed and exhibited the characteristics which made him a suc-

cessful administrator. He had a prodigious thoroughness and rigorousness in intellectual method. He was willing to work on a problem, even one brought to him by a student or a colleague, harder than most men can bring themselves to work on their own dearest projects. Never much interested in vague generalizations, his mind went out eagerly toward the specific and the definite. No piece of work was good enough until it was as good as he could possibly make it. He had an artist's dissatisfaction with his own completed work and was utterly unregardful of the labor that would be required if by doing it over he could do it better. His Greek Harmony of the Gospels, written in collaboration with Dr. Edgar J. Goodspeed, was planned, thoroughly worked out, and a complete manuscript prepared for the printer. Then a better plan was found, and the first manuscript was set aside and the whole work done over. Continued study showed the superiority of a third plan; the second manuscript was put by, and again the whole task was started from the beginning. The third manuscript went to the printer more than twenty years after the work had been commenced. It was a matter of conscience with him that nothing should be considered good enough merely because a vast amount of work had been put upon it. His scholarly life was a continuous sermon against intellectual indolence.

The works which gave him his wide reputation in his own department were his *Harmony of the Gospels* (in English) and his *New Testament Greek Grammar*. Professor Sanday was using the *Harmony* with his classes at Oxford twenty-five years ago. His magnum opus was the commentary on *Galatians* in the international critical commentary series. This also exhibited his stupendous industry and his deliberateness in publication. It was on his desk nearly twenty-five years before he was willing to put it into print, and it will remain a massive and lasting contribution to New Testament scholarship. In these strictly technical activities he developed an intellectual method which he applied in every field in which he was called upon to work. He put this quality of thoroughness and this wholesome respect for ascertainable facts into his work in the investigation of the educational and missionary problems of China, in the reorganization of the Northern Baptist convention, and in the administration of a great university.

As an administrator he won recognition in his own denomination during his years of service as head of the board of education of the Northern Baptist convention. He took the lead in working out the plan for the unification of the missionary activities of that convention under a joint board of promotion. But it was as president of the university of Chicago and as the originator and moving spirit of the great "program of development" of that institution that his administrative ability demonstrated itself most fully. It was characteristic of him that this movement originated in no booster spirit but in a painstaking and detailed study of the needs, opportunities and duties of the university, and when he began to ask the public for seventeen and a half million dollars during 1925 and a total of fifty millions within the next fifteen years, he was prepared to say exactly what was to be done with the money and why. To this ability to plan wisely and specifically for the future, he added a remarkable capacity for winning the

loyal cooperation of all parties concerned. These are the two factors required in a great administrator. He could lead because he knew where he wanted to go and because he could get people to follow.

But it requires even more than that to make a great educator. President Burton was a great educator because he had a high conception of education. For him, education was always a vehicle for the greatest moral values. No one could work with him or under him without feeling that intellectual interests and moral interests are at bottom one, and that, while research could not be limited by the consideration of petty and immediate utilities, the enlargement of the boundaries of human knowledge is a task vitally related to the moral dignity of mankind.

What he taught he was. Uniting the keen and indefatigable intellectual activities of an investigator with the warm personal qualities of a great Christian gentleman, he illustrated his own theory of education. His appreciation of the religious values of the biblical material which he studied kept pace with the critical processes of his thought. He radiated a sort of luminous earnestness which lifted whatever topic he touched to the plane of religion. His high qualities of mind and heart were fused in a personality which was greater than the sum of its elements. He not only kindled respect but deep affection in those who worked with him. His going from the university, from the city of Chicago and from that wide-stretching fellowship of elect scholars the world over leaves no mere calculated sense of loss, but profound and tender grief.

Britain Seeks Mission Guidance

WHAT MAY EASILY PROVE the most influential document in the field of education written since Thomas Babington Macaulay submitted his proposals from India almost a century ago has just been made public by the British government. This takes the form of a compact memorandum submitted to the secretary of state for the colonies by an advisory committee constituted two years ago to study native education in the British tropical African dependencies. The document, which bears the imprint of his majesty's stationery office, is entitled "Education Policy in British Tropical Africa." It gives the picture of the sort of education which responsible British opinion believes the government under obligation to offer in the African territories for which a new sense of responsibility is being felt.

The outlines of this general program of education designed to change enormously the culture of a better part of a continent are simple. A system is recommended which shall provide for forty million people elementary, secondary, vocational, higher, and adult education. The first effort, it is pointed out, should be constantly to relate this to the life of the African peoples. Text books should be written from this point of view. Teachers drawn from native ranks should be encouraged with promise of advancement to high positions. And technical training should be conducted with the conditions and needs of the region constantly in view.

Such generalities will not strike the reader as particularly

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progressive. But when considered as the basis of a government program for the people of a dependency, the advance over the past can easily be measured by comparison with the famous Macaulay minute. The basis of the recommendations of Macaulay, it will be remembered, was a belief in the extraordinary excellence of the school system of England and a lack of recognition of worth in the culture of India itself. On both these points the present British document comes to conclusions diametrically different. Not only are the materials of education used in England recognized as unadapted to Africa, and to be displaced as fast as materials native in tongue and content can be produced, but the culture of the continent itself is marked for encouragement. "All sound and healthy elements in the fabric of their social life," this report of the present order in Africa marks for conservation. And again, "It is essential that what is good in the old beliefs and sanctions should be strengthened." This in a region immeasurably below the cultural level of the land for which Macaulay prescribed education conducted in English and examinations imported from Cambridge.

Britain, in other words, recognizes the short-comings of what she has done for the education of India—proud as she may well be of much that she has accomplished there—and is determined to avoid the same pitfalls in a much more difficult area. There is hope in this for those who have watched with misgiving the course of white nations as colonial administrators in the midst of a growing racial consciousness on the part of the tinted peoples. But even more encouraging, to those who hold that the hope of world accommodation is in the keeping of our spiritual forces, is the large place which the British government has given to Christian missions in arriving at this statement of policy. It is not too much to say that apart from the influence of certain missionary statesmen this report would not have been called for. Now that the investigation has been made, the lines of the resulting document are found to be crowded with recognition of the value of the pioneer work that the missionary has already done, as well as suggestions gathered from that experience.

Why should Great Britain have been willing to give the missionary educator so much of a voice in the formulation of her policy for a continent? The simple but sufficient answer is that she found the missionary the only person adequately informed to wrestle with the problem. When the colonial governors of Africa came to see that they had too long been concerned with the development of the material resources of the continent to the exclusion of the vast and more important human resources, it was only the missionary who was ready to tell them what the situation was and to point out the lines of advance that offered promise. Thanks to the Phelps Stokes commission, with its Dr. Jones, its Dr. Aggrey, and its other members, the missionary societies had the facts to give. And thanks to the interdenominational and international studies of the past decade, the societies had in the empire's capital a missionary statesman, Mr. J. H. Oldham, who was ready to correlate the facts into the report that the government has accepted. It says something for what missions have become in less than a century that today Britain, more exacting than ever and more perplexed, turns to no bud-

ding Macaulay in some colonial administrator's office, but to the missionary for guidance.

In this period of transition there is much debate as to the functions of the missionary. What his part should be in the conduct of local situations is probably beyond a present agreement of opinion. But when our largest empire, moved by a new sense of stewardship over her imperial responsibilities, turns to the missionary for the plans by which to give a continent a new thought-life, there can be no dispute regarding the value of the missionary's service. It is events of this sort which make the missionary a figure of international importance, and the enterprise in which he is engaged an agency of world renewal far beyond the bounds that some superficial persons see.

Thoughts After The Sermon

X.—Dr. Jefferson on "The New Commandment."

YOU CAN TELL, if you listen with your heart as well as with your ears and your brain, just what estimate a preacher has of the sermon he is delivering. I do not mean merely his estimate of the effectiveness of his delivery, or the cleverness of his outline, or the artistry of his composition. You can get at the preacher's rating of these aspects of the sermon too, but you get it merely by listening with your ears and—may I say?—with your eyes. It is pretty difficult for a preacher to conceal his subjective feelings concerning the success or the failure of his "effort." But it is not of this that I am thinking. I am thinking of the preacher's rating of the importance of his message, how vital it is, whether it is fundamental or not, whether it is a matter of life and death of which he is talking, or merely of some casual and surface truth, a bit of beauty, a fragment brought in from the periphery of experience, but not central and determinative and regulative in life's outlook.

Not every sermon is as important as every other sermon. Truth is not level—it has its mountains and valleys and plains. And a preacher's business is to explore its continental sweep and make his people familiar with the whole landscape. But in the vast range of reality there is a spot where the soul feels most at home, for it *is* home. What one finds to be true here is imperially important, central, regulative of all the rest of the world. If you listen with the heart you can tell when the preacher feels that he is standing at that precious spot and interpreting the meaning of life from that imperial point of vantage.

I am sure that Dr. Jefferson, in his sermon in last week's Christian Century, preached as if he were standing at that home base of the Christian faith and the Christian enterprise. There was a vibrant urgency in every sentence. The whole sermon was aglow with that kind of passion which cannot be dissembled nor affected—it was deep answering unto deep. You would not call it eloquence—the thing was too real, too important, for one to be eloquent about it. It was as if the preacher were saying: Nothing else matters; this is the only important thing in our entire Christianity; forget everything else; grasp what I am now trying to convey and you can let everything else take care of itself.

I say that every reader of Dr. Jefferson's sermon could catch this absolutist note from the sermon itself. But when to this discernment of the listening heart one may add the express confession of the preacher that he regards his present utterance as the most important message he ever delivered, then the sermon takes on triple authority—that of its own intrinsic truth, that of the vibrant spirit of the preacher in the grip of the truth, and that of the preacher's own objective judgment that he is dealing with the most important truth in the whole range of reality. I read this sermon with the consciousness of this three-fold authority. For in my relation to The Christian Century office there fell into my hands a remarkable letter written by Dr. Jefferson and sent in the same envelop with the manuscript of his sermon. In it this master of the pulpit, in a spirit of modesty equalled only by his candor, volunteers the information that the text he has chosen is his favorite text, that he has preached on it many times, and that the accompanying sermon is brand-new—old in substance but new in phrasing. Then Dr. Jefferson goes on to say:

Sometimes I feel that I have never preached much else than the truth contained in this sermon. If all my sermons were ordered destroyed, and I had the privilege of taking out one which should be preserved in order to reveal my mind to future generations, it would be the one which I am sending you.

I have no doubt the editor will treasure that letter in his permanent files. It is a beautiful and significant interpretation of what a great life-long ministry means to the minister himself. It has had but one message, he says. Everything else boils down to that. Nothing else is important. Everything else can be trusted to take its right place if the truth of this sermon is realized and practiced. "A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another." Dr. Jefferson found this text right at the heart of the mind of Christ. He has made it the theme not of a sermon merely, but of a ministry. To him, love—not the love in which the ten commandments are summarized, but a new kind of love, love like that with which Christ loved his disciples—is the key of life, of happiness, of character, of power.

Just before I read this sermon I had been reading about the fundamentalists at Columbus. There had been an election of a moderator. There was great excitement. There was harsh controversy. There was talk of excommunicating a whole presbytery from the fellowship of those disciples of Jesus who wear the name Presbyterian. Naturally, one would suppose that the cause of such dissension was some ugly moral or spiritual perversion, that the troublers of Israel were guilty of some disloyalty, some breach of the fellowship, and that there would be prayer and tears and redemptive efforts put forth to purge them of their guilt and restore them. But it seems not to have been so. It seems that there was some difference of opinion among these followers of Jesus concerning certain matters of fact. All appeared determined to maintain zealous loyalty to Jesus, but one side could not seem to practice its loyalty to him in fellowship with those of the other side, though the reverse was not true, for the other side seemed willing to continue the fellowship in spite of the differences of opinion.

And I wondered about them all the time I was reading Dr. Jefferson's sermon. I wish he might have been asked to preach that sermon at the Presbyterian general assembly. Would it not have hushed the clangor of passionate and vindictive dispute? Would not their hearts have burned within them—those disciples of Jesus who insisted that their Master must withdraw fellowship from a certain group or else they themselves could not enjoy the Master's fellowship?

Suppose Dr. Jefferson had appeared in the pulpit, announced his text: "A new command. . . love one another . . . as I have loved you," and preached this sermon.

Suppose Dr. Jefferson had preached his sermon at the general assembly.

But of course Dr. Jefferson would not be asked to preach at a Presbyterian general assembly, for though he bore a message from Christ himself, he is a Congregationalist, and Congregational Christians do not bring messages from Christ to Presbyterian Christians when they are gathered in a general assembly.

THE LISTENER.

Men and the Man

A Parable of Safed the Sage

I VISITED AN ISLAND NAMED HAWAII, and they desired of me that I would speak unto certain Boys who were in a School. And I talked to them of their Beautiful Island, and of the Great Country of which it is a part. And when I had finished they wanted me to speak on.

And the master of the school said, They desire that thou shouldst tell them about the man who is lost in the Cave.

Now as we journeyed, there had come unto us day by day certain tidings of Floyd Collins, who was imprisoned in a Cave in Kentucky, and how men were at work if haply they might dig him out.

And I journeyed on to Japan. And there I spake unto the students of an University. And one of the Professors said, If thou hast ever been in Kentucky, and knowest anything about the Caves that are therein, say something about Floyd Collins.

Now in those days there were Fires and Floods and Pestilences, and many thousands of men died, but in the lands I visited folk were talking of one man, shut out from the sunlight, and the whole world looking on with eager hope while men digged down to rescue him if it might be possible.

Beloved, we live in an age of Mass Psychology, and Corporate Organization, wherein it often seemeth that one man counteth for very little. And men ask doubtfully whether one man can mean very much unto God, or whether it can greatly matter what shall befall one man more or less. But the Blessed Lord Christ hath taught us what we have to learn again and yet again of the value of One Man. There was a Shepherd who had an hundred sheep and lost one and was not content with his ninety and nine; and there is a heart in every human breast that careth not for masses but for the individual man. Yea, and there is a Good God who is not willing that one of these little ones should perish.

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Gandhi and the Future of India

By Harry F. Ward

THE THREE OUTSTANDING FEATURES in the present situation in India are the deadlock by the successful obstruction policy initiated by C. R. Das in the legislatures, the revival by England of the old, futile, foolish policy of repression, and the surrender of political leadership by Gandhi. This he did privately in the pact which he made with the leaders of the Swaraj party after the new repressive measures in Bengal were applied, and publicly at the last session of the Indian National congress where he presided, announcing that this might be his last political act.

Non-cooperation as a national policy was formally withdrawn but retained as a personal obligation for those who remained true to the faith. This is the end of a chapter in the struggle of India for freedom. Before these events happened, hearing on all sides that the Gandhi movement was waning, I asked an Indian editor whether Gandhi personally was losing ground. The reply was, "He is losing political power but gaining moral authority." This judgment is confirmed by what has happened since. For the time being, Gandhi ceases to be the dominant figure in the active political struggle for India's freedom. He devotes himself rather to the more fundamental task of developing the moral preparation for self-government.

SURRENDER NOT DUE TO FAST

Many of the intellectuals in India, especially those whose political program was pushed aside when Gandhi and his non-cooperation captured the national congress, will proclaim loudly that his surrender to Swaraj means that in the time of weakness after his fast he was captured and bound by a shrewder political mind. But this explanation does not fit the facts. I saw him shortly after that same fast endure a day of political conference that would have utterly fatigued men of more powerful physique, and yet manifest no sign of exhaustion. He has developed the regimen of self-discipline to an exceptional degree. His fast and what came after it was a manifestation of inner strength, not weakness.

Publicly Gandhi announced as the reason for his surrender of political leadership to the Swaraj party that non-cooperation had ceased to become effective, that lawyers had returned to their practice and students to their universities. At the same time the Swaraj program was increasingly gaining ground and was gradually bringing the British reforms to a standstill. Privately he added other reasons and discussed them at length in his paper "Young India" where he constantly bares his soul to his followers. He pointed out that non-cooperation had not proceeded in non-violence as he had desired and anticipated; that the two elements were inseparable in his program; that consequently as non-violence was at present unattainable he must in spiritual integrity withdraw non-cooperation. He furthermore declared that the spirit of non-violence required that he should not try to make his will dominant over others; that God had shown him that he was too stubborn and obstinate in urging his program at the previous session of

the national congress; that the partial success gained by the Swaraj party made it necessary for him to give them a clear field to complete their program.

GANDHI'S SELF-SURRENDER

This attitude of complete self-surrender is hard to be understood by intellectuals, whose knowledge leads them into pride. It is our weakness that while we may tolerate mistakes in a leader, we can seldom abide the acknowledgment of them. We are little able to understand and suffer such loss of face, but with the common people it is different. When Gandhi acknowledged that he had been mistaken both as to the capacity of India for non-violence and as to the length of time in which Swaraj could be gained by his program, when he turned things over to others who were apparently getting more results, it was additional proof to the common people of his humility of soul and complete disinterestedness. It was further evidence that he was indeed Mahatma, the Holy One. So it may be said that while Gandhi has diminished in political leadership he has increased not only in moral but also in spiritual authority. The common people of India do not follow him merely because of his political program. They give him reverence and almost worship because of his saintly character. It is for this that in remote country places they will throng about him by the thousands. It is for this that students will touch their foreheads to his feet. To them he is the soul of India incarnate. In him they recognize their religious spirit at its best. It is for the same reason that he has challenged the moral imagination of the world. When this little wisp of a man who looks like a holy one of ancient times, and speaks in Oxford English, gives battle to one of the greatest empires of history with no weapons but those of the inner life, it is once again spirit and brute force in conflict. It is the great drama of soul against external things personalized once more.

RELIGION, INCARNATE

Gandhi has done something more than challenge the world to a new method in the organization of human affairs. He has vindicated personality in the age of mechanism. It is the time of emphasis upon groups—group thinking, group action. In Russia, where the latest and most powerful bit of human organization is in process, they tell you that the individual does not count, that everything is settled by the mind and will of the collegium, but in India one man stands up and suddenly the might of an empire shrivels. Moreover it is a personality whose essence is religion that has worked this marvel in the day of industrialism and materialism. Science, we are now told on every hand, is sufficient for all things and religion has become either obstructionist or superfluous, yet in Gandhi religion is incarnate. Inconsistent, illogical he is, as time and again such men have been, for he embodies religion, relying on nothing else for his program, and its power is suddenly proved in a world of action.

Gandhi once said, "Most religious leaders whom I have

met seem to me to be politicians in disguise but I am a religious man turned politician by necessity." For the moment the necessity passes and the religious man expresses himself in social service, social reform and moral transformation where some of his followers believe his most significant work is yet to be done. The less dramatic side of the Gandhi movement has neither been appreciated in India nor understood elsewhere. His practice and teaching of renunciation and simple living, of self-discipline and service are transforming many lives. One meets them continuously—here a physician who has given up his official post in a native state, discarded his European luxuries and now lives on a laborer's income while he answers call after call of the common people to serve them in one concrete struggle after another which alienates him from his former friends and relatives—there a young student giving up his prospect of university preferment to teach in one of the nationalist schools and journeying into the snows of the north to learn the discipline of continence from remote yogis in order that he may the better serve India. It is the spirit and the discipline of service and sacrifice that Gandhi is spreading. It is more than social reform that he is after. It is social transformation and the remaking of personality. Whatever may happen to his political program this is his permanent contribution to the freedom of India.

THREE OBJECTIVES

Three objectives he now devotes himself to—the achievement of Hindu-Moslem unity, the removal of untouchability and the spread of hand-spinning and weaving. The lack of unity in India and especially the antagonism between Hindu and Moslem has been of course both a self-justification for British rule and a genuine hindrance to self-government in India. Gandhi is seeking not only to allay strife and reduce friction by his arbitration committees, his conferences and his propaganda for the modification of practices which antagonize, but he is after a deeper unity of spirit. Those in the west who have worked in the less difficult field of sectarian jealousies and strifes will understand the magnitude of his undertaking and what it means for the progress of the human race toward solidarity if he can make any kind of a bridge, no matter how small or fragile, across the gulf of religious hatred.

In the matter of untouchability, Gandhi attacks the problem of unity from another point. He sees clearly that India can neither be one nor free until this caste barrier between the people of the same religion is removed. It is here perhaps that the religious spirit of the man flames at its strongest and clearest. There is no illusion, no compromise and no inconsistency. To show that there should be no sweeper caste, condemned for generation after generation to do nothing but clean up the dirt and remove the waste, he insists upon doing his own sweeper work for himself, and young India that catches the gleam follows him with abandon. It sends its martyrs to lead the untouchables through the streets where the high-castes have forbidden them to pass until it gets beaten by police clubs and thrown into jail in order that the majesty of the law and the sacredness of order as conceived by the logical Anglo-Saxon may be upheld. And the spirit spreads far beyond the Gandhi movement. In Tagore's school high-

caste and untouchables eat together the food cooked and served by Brahmins. In hotels maintained by reform movements in Hinduism, whose politics are liberal, one may even find Brahmins and untouchables sharing all necessary work together.

UNTOUCHABILITY

This issue of untouchability affects also the question of unity. It is the out-castes and the lower-castes who have gone over from Hinduism to Islam and to Christianity. Thereby they gained economic freedom and social status. They were not bound to one occupation and their children could climb. This was the unconscious economic force behind the missionary conquests of Christianity and Mohammedanism in India. Now the Hindus are on the way to remove that impulse, by removing the disabilities that their religion has attached to the bottom folks. Henceforth, if the three faiths are to battle for supremacy, it will be a fair field and free competition. It will be a clear issue of which can offer the most, both of inner satisfaction and outer development, to the great masses of India. Or it may be that this change in the economic factor will lead the religious situation from one of competition to one of fusion.

The economic plank in Gandhi's program is the hand-spinning and its corollary of hand-weaving. By this he hopes to resurrect the economic unity of the villages and to restore the economic independence of India. Therefore his daily practice of spinning is to him a symbol of the complete emancipation of his motherland, and also his assurance that he is thereby contributing some real service to that cause. It will take, of course, a much more complicated economic program to emancipate India from the grip of British capital and after this, and indeed now, there is the problem of Indian capitalism. Gandhi and some of the other leaders of India recognize this. That is one reason why he burned English textiles of great value in order that his countrymen might have the experience of giving up luxuries. His program of revolt against western industrialism, his deep passion for the elevation of the Indian masses, will cut presently as deep into the prerogatives of Indian capital as it now does into those of the British. As the rich young men of India perceive this they are likely to leave him sorrowfully. Indeed that process has begun. But at present there is no detailed analysis of India's economic need or constructive program to meet it.

SEPARATION FROM THE WEST

This is partly because of the obsession with the political situation. The sense of alien control paralyzes thought and effort in other fields. It is for the same reason that Gandhi swings toward a dangerous separatism. Here is where Tagore broke with him, for the poet believes in the fusion of the best in eastern and western cultures. Gandhi recently defined *Swadeshi*, which originally meant nothing but the use of home-made goods, as the absorption in what is near and close to the exclusion of what is far and remote. This of course would cut India off from those minority forces and influences which are seeking in the west the same ends that Gandhi seeks in India. This would likewise cut us off from the spiritualizing influences that India can throw into the world's life. Gandhi's friends elsewhere should

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remind him that he belongs to the world and not alone to India.

THE FUTURE TEST

Will the future develop one of these necessities which will make him politician again? Any party which leads the nationalist movement in India must have the moral support of Gandhi, for him and him alone will the masses follow. The vital question is whether the turn of political events may once again put to the test his principle of non-violence. In the struggle for India he has held that absolute. It is, as C. F. Andrews, his closest personal friend, said, "dearer to him than life." But he recruited for the British during the war because he felt at that time the British empire was worth enough to the world to be saved if possible. When I mentioned that to the keenest philosophic mind in India, he said, "You must know that our early doctrine of ahimsa was absolute. Evil was to be overcome only by spiritual force. But that proved a hard saying. So our later teaching was that since some will not treat you as spirit but only as clod, then you may oppose with physical force, but you must do it honorably and justly."

Then I recalled our teaching of "the clean sword" during the world war and saw once again how history repeats itself. Also I understood why Gandhi sees value in idol worship and in caste and I wondered again whether he might be drawn into a situation, through alliance with a political program which was not his, where the clean sword might seem the only alternative.

This seems like treason to that great spirit and is perhaps only a revelation of lack of faith, but it is necessary to explore the situation. He has said that it is better for a nation to die than to be cowardly. Also he has insisted

that physical force is more cowardly than spiritual. But suppose England blunders on into another Ireland in India, and the Swaraj policy incites the tory mind in that direction. Das, the leader, is on record as believing in non-violence on moral grounds. Many of his party believe in it only for expediency. If they persist to the length of non-payment of taxes, as they will unless concessions are made, the answer of England will be repression and still more repression. Then violence will certainly break out. If then Gandhi should take the same ground that he took for England during the world war the whole future of India and of India's contribution to the rest of mankind would be changed.

Is it reasonable to ask any man to face a situation of that kind in advance and decide his ground? Moreover in his practical positions Gandhi is a man who is called out always by emergencies—in South Africa, after Amritsar, and again after the Bengal repression. Is it fair to leave this man who has meant so much to the west as well as to the east to go forward alone into that fiery furnace?

Should he modify his position, all the jackals of the world would howl with glee at the demonstration of the futility of the ideal which is also ours—the ideal of Jesus. Few would recognize that it was in reality a demonstration of the utter incapacity of nations which called themselves Christian even gradually to organize the spirit of their Christ. Is there nothing that the Christian forces of the world can do to secure that gesture from British rule which would prevent a situation of desperation from developing in India? If Gandhi is ever drawn from his central position of non-violence, ours will be the blame, not his. Whatever happens to him he has lifted a light that will never be put out.

Just What Was Jesus' Life Work?

By C. M. McConnell

WE WERE ATTENDING a "life work conference" at a state university recently. The chief speaker at the Sunday evening convocation said, "The life work of Jesus Christ was carpentry." During the three days of conference with the students there was a good deal of inquiry about the teachings of Jesus. Inquiring students, eager to know the will of God for their lives and anxious to find a field of service in which they could work, bored into the teachings and recorded activities of Jesus to discover light upon their life work. It might have been comforting to them to have discovered that, not long ago in a Christian college, three professors and the president raised more questions about their own life work than did any of the students. In fact, this "life work" question is uppermost in the minds of a great many people. For this reason we study anew the life of Jesus to discover just what his work was.

Judged from the number of years spent at Nazareth as a carpenter, the life work of Jesus was carpentry.

There is a tendency to pass lightly over this period in the life of Jesus and refer to it as "the hidden years at Nazareth." Jesus was just as much the Son of God, the Messiah, and the Savior of the world while working at the carpentry trade as he was while preaching the sermon on the mount. One work was no more sacred or secular than the other. Jesus did not renounce carpentry as something to be given up for Christian service. Sometimes we refer to the Christian ministry, and home and foreign missions, as "full time," or Christian, callings. What time does a Christian have off, anyway? Every Christian is supposed to put in full time on the job of Christian living. Until he was thirty years of age Jesus was a day laborer.

THE GREAT PHYSICIAN

During the three closing years of his life Jesus can hardly be listed as a member of any profession. Jesus has been called "the great physician." It is said that he

performed many wonderful cures. There is no record of these cures in any of the medical histories of the world. There is no evidence that Jesus ever charged a fee. He had no office with an outer reception room where anxious patients waited their turn. The Hebrew Medical Association probably looked carefully into some of his cures to make sure he had a license. This strange new method of curing the blind with spit and dust or stopping the flow of blood with the hem of a garment was probably discussed with much heat by the profession. One thing we are sure of and that is that Jesus cared more for the sick than anything he received for curing them.

What a chance to get rich as a healer Jesus passed up! Others have caught the spirit of Jesus in the medical profession. In a recent number of a medical journal this significant item appeared: "Owing to the unselfish attitude of the discoverers of insulin in refusing all compensation for the manufacture of the product, the drug will not be subject to exploitation, but is even now in production to meet the needs of the poorest sufferers and is available at the low cost of three cents per unit." This is what might be called making the practice of medicine a Christian life work.

A DIRECTOR OF RELIGIOUS EDUCATION

Jesus was once addressed as "great teacher." It is recorded that Jesus taught in the synagogues. Roughly speaking, he might be called a teacher of religion, although we could hardly call him a "director of religious education," or even a professor. Jesus would have some difficulty in securing a position as a religious teacher today if anyone raised any questions about where he got his preparation. There would still be a place for him in the church, however, for the Sunday school does not call for preparation on the part of teachers. In most any Sunday school Jesus could drop in about nine forty-five and find a class without a teacher or a substitute and a chance to teach. In fact, that was about the extent of the religious teaching of Jesus in the synagogues of his day!

There was one thing Jesus did for religious teaching which made it Christian. He taught the truth. A very popular Bible teacher in a Christian college, not long ago, was asked how he kept out of trouble and avoided heresy trials. "Oh," said he, "I never discuss any of the troublesome questions; I simply plow around the stumps." Jesus blew out a few stumps in his teaching and got himself crucified for some of the truths he proclaimed. He did not go around saying smart things about the cherished faith of the fathers merely to shock his hearers, but Jesus was not afraid to teach the truth. He did not look around the class for leading members of the synagogue and, after trying out their sentiments with a few questions, fit his teaching into the prejudices of the majority. If he had ever got into a religious school, Jesus would never have taught according to the endowment but according to the truth. No wonder Jesus kept on moving. It was easy to dismiss him, for he did not even have a diploma, and never heard of a Ph.D. degree.

Jesus was also a preacher. No, he did not occupy a pulpit, and his name is not on the list of pastors of First church, Jerusalem. Very few committees ever visited him to extend him a call. As a preacher he was, as we Methodists say, "left without appointment." Jesus was a country preacher and the open country was his church. By the sea, on the mountainside and along the road Jesus preached. The common people heard him gladly, at least until they discovered that he had a hard kind of preaching to practice. Jesus never listed his converts, and the membership roll of his church was hard to keep track of—there were so many removals and the addresses were so scattered.

A PERIPATETIC PREACHER

He never remained in one place long enough to organize much of a church. It was hard for the Jerusalem board of church promotion to keep in touch with him, for he moved so frequently. His mail was lost because of his change of address, and the notice of the committee meetings often went astray. What a hard time some of the modern promoters of organizations and worthy causes would have getting into the pulpit of Jesus!

The ministry of the Christian church is a Christian calling just so far as it interprets the teachings of Jesus and possesses his spirit. Jesus cared nothing for rank or prestige and did not depend on the place where he preached or the kind of people to whom he preached for the carrying power of his message. Jesus put all his power at the disposal of the multitude, upon whom he looked with compassion as sheep without a shepherd. He spoke the truth with love and warm, human sympathy and with a courage that dared to upset the age-long traditions which bound humanity. The ministry is a Christian life work if ministers work at it in a Christian way. Not otherwise.

THE LIFE PURPOSE OF JESUS

Now, in each of these pieces of work which Jesus did—carpentry, healing, religious teaching and preaching—he seemed to be controlled entirely by a life purpose. "I have glorified Thee upon the earth: I have finished the work which Thou gavest me to do." In these words Jesus announced his life work well toward its close. In every one of the tasks that Jesus did he was glorifying God. As a carpenter, teacher, healer and preacher, and in all the activities of his life, Jesus was interpreting God.

A rough, uneven joint or a crooked wall was a false interpretation of God. A cheap doctrine or an easy substitution of a tradition for a truth was not the way Jesus glorified God. If Jesus had exploited his power as a healer he might have glorified himself, but not God. In preaching, Jesus might have become famous for the number of the converts or the size of his church organization. The will of God for our life is easy to find if we set out to glorify him in everything we undertake. There is nothing mystic or unfathomable about it. We have a lot of living to do and God did not cover up the way so that we can not find it. Anyone who sets

out to live unselfishly and seeks to glorify God at every step will find a Christian life work.

The personality of Jesus was his greatest life work. It was the spirit of Jesus that glorified God. This spirit was developed through the years of toil, opposition and brooding through which Jesus passed. We can not judge Jesus by his achievements. What great building did he help construct, or what engineering feat did he perform? There is nothing left of his work as a carpenter but Jesus! The same may be said about the teaching of Jesus. He did not write a text book on Christian truth or the methods of teaching. One of the sermons of Jesus and a prayer have come down to us, but they are remembered chiefly because Jesus was their author.

DEEDS NOT LIFE WORK

We fool ourselves by thinking that our deeds are our life work. The only thing eternal about us is ourselves. The tragedy of life is that we are apt to lose our souls in doing our life work. Much good work which we do keeps us so busy that we cannot live. The other day a preacher said that he is kept so busy in his church that he has no time to grow, or live, or think. All he can do is simply do many things for which there is not time enough. If this is true of ministers, what can be said about the pace that business and professional men must travel? How does their life work react upon their lives?

We come now to the final test which may be put to Jesus. Was he a success? Jesus was a failure, judged by the low, groveling standards to which we give altogether too much importance. Jesus was a financial failure. He had no place to lay his head. What makes it all the worse from the standpoint of many is that he might have been rich. Suppose Jesus had made a business of turning stones into bread. There were many stones and much hunger. For a penny a loaf he might have become rich. If Jesus had turned any one of his talents or gifts into profit he might have become wealthy. Think what influence he might have had, if he had been both wealthy and good. How those Sunday school classes in the little synagogues would have sat up and taken notice if they had been taught by a millionaire, who was spending his summer nearby, instead of by a discredited, threadbare religious teacher who was not rich enough to even own a home!

JESUS THE FAILURE

Jesus would not even rank as a successful preacher. He never could get over the stumbling block that was put in his way by the fact that he was from Nazareth and was a country preacher. Think how much further he could have gotten if he had preached in Jerusalem or had been bishop of Galilee. What a difference it would have made to many if he could have been introduced as the pastor of the leading church or the general secretary of the Judean Tract society.

Jesus was a failure in each of the occupations he undertook, according to our standards. The Scribes and Pharisees took note of all this and pointed out his

failures. They wanted a king who would hand around political plums and enable them to secure more chief seats. In reporting the death of a world renowned political leader, the Associated Press of March 20 said, "The marquis from the cradle to the tomb exemplified in every detail the type of superior personality known as the *ruling aristocrat*." Wouldn't the Pharisees have liked such a remark? Jesus was a serving democrat rather than a ruling aristocrat. There was nothing this discredited Jesus could do for his contemporaries except tell them the truth and live a godly life, in neither of which were they interested. To put the seal of failure upon his life, Jesus was crucified in a most revolting manner. Pilate turned Jesus over to his enemies because he thought that the easiest way out of an affair that bored him. The life work of Jesus was sealed with the stamp of failure in the mind of the majority with his death upon the cross.

HOW WOULD IT BE TODAY?

We give up in despair the task of trying to make Jesus appear successful in his life work. He would have a harder time today getting his kingdom started than he had two thousand years ago. As a carpenter Jesus would have trouble with the Carpenter's Union at Nazareth and he would be equally discredited by the Builder's Association. It would be exceedingly troublesome to have such a disturber of the peace circulating among the workmen talking about the life of a "sand hog" working on the foundations being more valuable than the building itself. As a teacher of religion Jesus would have a hard time qualifying. What would happen to him, for example, in Tennessee when he started saying, "Never mind what was said in old time; the question is, what is the truth?" He would have even a harder time in Ohio where the state legislature proposed an investigation of anything that looks like radical thought on the part of faculty members of the state universities. As a preacher, Jesus would be a problem to the organization. There would still be plenty of high priests ready to sacrifice one man rather than that the ecclesiastical machine should suffer, or the benevolent collections fall off. All of our talk about the triumph of the ideals of Jesus and his endurance unto the end and his final triumph over his enemies on the cross does not change the fact that Jesus was regarded by the people of his time as a failure. The best we can say today about Jesus and his life work is that many who now consider him a success would regard anyone who lived today as he lived as a failure.

The choice he had to make was one between success and failure. A few first class failures in every profession, brought to pass by following the example of Jesus without compromise or adjustment, might further the kingdom of God amazingly. In fact, the longer you study the career of Jesus, and what he had to say about the successes of his own time, and who he thought was the prince of the world as it now is, the more you come to wonder whether the point of it all isn't this: that the secret of establishing the rule of God among men is by becoming a complete failure. Jesus made a life work of it.

Religious Restaurants

By John A. McAfee

MY TOWN, as doubtless yours, boasts a fair. Our papers are wont to remind us that ours is the "First Free Fair," which, I presume, is some distinction for any fair. The "free" refers to the gate only. After one is within there are devices innumerable for extracting the shekels. Not the least among these devices, which, by the royalties they pay into the treasury of our association, make possible our fair, are the concessions which minister to the inner man, for, after we have seen the ponies in the afternoon, we are always anxious to stay and see the fireworks at night, and home is too far away to go for food.

Each one of these concessions has its crier, and each crier endeavors to beguile the public into patronizing his particular stand. It is to me a matter of endless interest to watch these leather-lunged men at their work. One afternoon last fall, toward the dinner hour, I passed down the street where these concessions are located, not trying to decide where I should eat, but studying the work of the criers. I found four of my fellow-ministers in front of the concessions operated by their respective churches. Be it said to their credit that there were no better barkers on the street. They did their work well and with evident relish. Were I to award the bacon it would go to a minister of my own denomination, and that in spite of the fact that he had Methodist competition, which I judge is speaking well of his powers of vociferation.

PRIMARY CONSIDERATIONS

These concessions and the men crying for them were interested in the people passing their doors; undoubtedly they were. Else why should they indulge in such gyrations? They were intensely interested. The churches, and the good women who did the work could not stand it to think of the throngs dying on our fair grounds for want of food. So they put aside other things and set their hands to the preparation of tempting and appetizing dishes that our visitors might not perish. But be not deceived, this was *not* their interest. They were interested in those people primarily as prospective customers. They did, so far as I know, serve good and wholesome food, and many fainting lads and lassies were doubtless enabled to go in the strength of that food a portion at least of forty days. None of the concessions were closed by the sanitary inspector; all customers were given consideration and food such as would tempt them to return on the morrow, for we are not satisfied with one day at the fair. However, the filling of empty stomachs with health-giving food was the last consideration. The first consideration was the profit accruing to the concession-holders. Such good as was done was a by-product only.

These concessions existed avowedly for profit. It was that their stands might draw trade and that thus their coffers might be filled that my brethren expatiated to the public upon the enormous quantity and the exquisite quality of the corned beef and cabbage their good women would serve for a consideration. One of my friends confided

to me that he was compelled to take his position because the crier of a neighboring concession—which concession happened to be a church concession, too—was taking all the trade. So it was that he had been compelled to go before the public and hawk the wares his church had to sell.

HAWKING SPIRITUAL WARES

Many times the picture of the four churches and the four ministers competing for trade, competing against each other and against so-called commercial concerns, has risen to haunt me. It seems all too typical of what, in the larger fields for which we claim to exist, we all, to a greater or a less extent, are doing. We stand before the public hawking spiritual wares. To be sure the church is interested in people, and gives them something worth while. Were this not so, the church could not long persist. But to entirely too great an extent the interest of the church is in people as prospective customers and supporters of the institution. Ours is very much the attitude of religious restaurateurs, and our churches are but religious restaurants.

It is taken for granted, within the church and without, that the church must draw people to itself. Barrels of ink and tons of paper have been wasted trying to tell ministers how to get people to church, as if that were the end instead of the beginning of the task. Sober and sane periodicals and writers discuss why men do not go to church and endeavor to find some magic that will do the job. There is no better illustration of the prevalence of this attitude than the fulminations of a writer that have recently been incorporated in a book. Originally this article appeared in one of our staid monthlies that appeals to the intelligentsia and literati of America. The writer diagnosed for us the trouble with the church. Not only did he diagnose, but he offered a therapeutic, a catholicon sure and certain. The remedy lay in preaching hell and fasting. Did he claim that thereby the spirits of men would be quickened or that they would be brought to Jesus Christ? Not at all! The promise was that if all the preachers would follow this advice all of the churches would be crowded. The panacea might do that. For one, I do not care to try it, not even if the book containing this article is given many laudatory reviews, as it will be, in many supposedly reliable publications. The writer takes it for granted that to get men to church is the first object of every preacher. I am sick and tired of men trying to tell me how to get people to church. I would to God that someone would throw a little light on the way to get the spirit of the Christ into the hearts of men!

PULPIT BILL OF FARE

It would be unwarranted presumption for me to pass judgment on the food served in our religious restaurants. Much of it I know is fine and sweet and wholesome and nutritious. How much of it would pass a spiritual health department I know not. Much, I fear, consists of rhetori-

cal wind pudding and oratorical rabbit tracks. Some, I fear, consists of theological canned goods, the inevitable result of which is spiritual ptomaine poisoning. However, I am not concerned with the fare, which is good, bad and indifferent, so much as I am with the spirit that animates, to some extent at least, the work of each church and each minister under our present program. What does the register show today? Not in cash only, though that has its significance, but in numbers? How many entered my doors this morning to partake of the food I had prepared? How many have aligned themselves with the institution as regular customers during the past year? Is the food I am serving pleasing the palate of the public? It is a hard task laid upon me, that of goading the jaded appetites of religious epicures twice each Sunday. How am I succeeding? Is the intellectual and spiritual hash I am serving tempting the public?

This is putting the matter crudely, not to say cruelly. We do not ask the questions just this way, not even in the privacy of our own studies. After all, are the questions too far afield? Do they not boldly display the attitude that enters in somewhat in the thinking of all churches and churchmen? Now it may be that we are but victims of a system. That matters not; the fact remains. Surely it is true that we look upon the public in much the same way as did my good friends on the midway. We see possible supporters of the institution. We do not believe that when the silver tinkles in the till a soul goes to heaven. We are far beyond that, but we do look on with greedy eyes on the passing crowd, and we are determined that we must serve such stuff as the people want.

My fellow minister, who is making of his church what the world calls a great success, told me recently that he was going to get the people into his church. To that he had made up his mind. If he could not get them by one means he would get them by another. Get them he would! He was just a bit more frank and honest than some others I know.

WHY THE GYMNASIUM?

Take the matter of the whole institutional program of the modern church. What does it mean? Why is it that our new church must, just simply must, have a gymnasium? My own building committee—it is a poor church that cannot boast a building committee in these days—my own committee, with my gracious help, has given hours to the discussion of the proper type of gymnasium, height of ceiling, and equipment, to minutes spent on the auditorium for worship. Why is it? Is it because in our beautiful residential district we see children thin and emaciated, languishing for want of a play place which only a gymnasium can give? Not at all! There are no healthier young people to be found than around us. Though there are more fundamental reasons, I fear the reason is partly just because others have gyms and so must we, and beyond that the thought that in some way that gym will tie young people up to the institution. We justify ourselves with the thought that if they come to play, they may some day pause to partake of a few morsels of spiritual food.

The church of Jesus Christ must crush this craze for numbers and size, it must exorcise the devils that batten on the fatal fallacies of statistics. Its thought must be

of the kingdom and not of itself. The attitude of the church must be that of the consecrated mother rather than of the restaurateur. The mother sees her children and she knows they must be fed. Some of them she finds entirely normal, coming in keen enjoyment to partake of the wholesome food she prepares. If they do not come, she grieves, not because her cooking is not appreciated, but because her children are not fed. Some she finds sickly and with no appetite. Then she does not tease with tidbits. For them she prepares food in the most appetizing way possible. She tries to induce them to eat, but always to eat wholesome and nourishing food. Never is she satisfied if only they eat. The food must be the food they need. It is the hunger of her children that haunts her; they are her concern.

THAT MEN SHALL BE FED

Just this should be the attitude of the church. All about the church sees men, spiritually under-nourished and under-fed, some well-nigh dead from the lack of food. The concern of the church is not that these shall partake of the food just as the church has prepared it and as the fathers have prepared it, but only that each man shall be fed. It is not going to be a cause of grief that other institutions seem able to supply the need. Rather the church is going to rejoice that men are fed. No more will there be the attempt to tease men into some kind of an acceptance of the institution. Whole-heartedly will the church give itself to the task of supplying the needed spiritual food. If it finds its pews empty, the counsel will not be as to what can be done to get men within. The church will say this: Surely there is something wrong, wrong either with the food I am serving or with the way I am serving it. Men about me are hungry and they do not come to me for food.

Can we count on this hunger in the hearts of men? Never yet was there an age or an individual where it was not present. If we do not believe that there is this heart-hunger for God and the higher things, I cannot see how we can call ourselves religious men. For religion is not something which we can superinduce in or superimpose upon men. Nor do we need to. Men are religious by nature. The hungry heart cries out for food. That institution which is satisfying, not with husks but with wholesome and nutritious food, this hunger need never fear for the future.

The Mystery

NOT ONLY in the dawning flush of May,
Bedecked with bloom, does God declare His word;
Not only in the crooning twilights gray
Of festal autumn is His message heard;
For in the ooze and slime of March He speaks,
He struggles toward the beauty He would see;
And when the wintry wind his vengeance wreaks
On sterile boughs, He watches savagely.
This is our God, the God unpyting—
Who also weeps to see a sparrow fall.
He is our mighty Love, who smiles in spring—
Yet He presides as winter spreads its pall.
The God who breathes in every infant's breath
Is master scourge of souls, and Lord of death.

THOMAS CURTIS CLARK.

British Table Talk

London, May 15.

AFTER the death of Lord Curzon, Oxford university sought Lord Milner for its new chancellor; and now before he could be appointed he too is dead. For forty years he had played many parts in our national life. A consummate scholar at Balliol, he sat side by side with Lord Oxford and Asquith (it is hard to think of "Mr. Asquith" under this title); as a journalist he served under Mr. W. Lord Milner T. Stead; afterwards he was the right-hand man to Lord Cromer in Egypt, and then the head of the inland revenue department. But it was in South Africa that he had his most critical part to play. Those who think that with all his abilities, and his unimpeachable character, he was the wrong man to send into that country, are the first to admit that he carried through his task with a matchless courage.

Everyone hailed his appointment with enthusiasm at the time. But no one could read the story of his famous interview with Kruger without wishing that he had been a man of another kind, more slow perhaps, and more patient; he should have smoked a pipe with the old Boer, instead of forcing things to a definite issue.

* * *

Milner in the World War

But all that story is over now; and the writers who review Lord Milner's life in a critical mood are eager to show him forth as a man with a passionate love for his country.

He had a fundamental honesty of mind, which made it impossible to fit him into any one party. An imperialist, he was also consistent in his call for social reform, and more than once it was even rumored that he might join the labor party. He was sympathetic towards guild socialism, and yet it was he who advised the house of lords to throw out Mr. Lloyd George's budget of 1909 and "damn the consequences." During the war especially and in the terrible spring of 1918 he gave invaluable service to this country, and it was probably more his doing than anyone else's that in the end Foch was appointed to the command of all the allied forces.

Milner did not care a straw for office or honors; like Lord Grey, another Balliol man, he was happier far in his country home than in Whitehall, but he had an iron sense of duty. It should be added that because he had German blood in his veins, and had been born in Germany, some of our foolish patriots would have kept him out of the national service during the war. It is strange indeed to reflect that Mr. Lloyd George and Lord Milner, who had fought each other upon other fields, were the two who worked side by side in 1918, and it should be added that General Smuts whom Milner's forces attacked in the Boer war was the third man of this strange triumvirate.

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A Great Week for Congregationalists

There was a scene of enthusiasm in the Albert hall on Tuesday when it was announced that 501,476 pounds had been raised for the forward movement of Congregationalism. Sir John Simon, the son of a Congregational minister, was in the chair, but quite rightly, the leading speaker was Dr. J. D. Jones, who had begun the movement, and worked at it with unflagging enthusiasm. No one else could have carried this scheme through, and the Congregational churches rightly honor the man who is prepared to lead, and has the spiritual as well as the administrative gifts needed for this task. Congregationalism being a democracy always has one man to lead the way, and Dr. Jones has led with grace as well as with boldness. During the later stages of the work he has had the invaluable support of Dr. Berry, who shared in the triumphant and happily hilarious meeting of Tuesday. Dr. Jones made it clear that he had been a mendicant, only as a means to an end. These were his words: "And with that I ought to sit down, for my report is finished. But one thing I want to make perfectly clear—the money with

me has never been the end, it has only been the means to the end. What I have always emphasized in every speech I have made is that the end we had in view was a religious one—the better equipping of our churches for the work of the kingdom of God. If that is not the result of this effort we shall have labored for nought and in vain. Increase of material resources avails nothing unless accompanied by an increase of faith and love and zeal."

Earlier in the day Dr. Jones had called his brethren back to the task of preaching with passion and urgency the great things. He disclaimed strongly the idea that evangelical preaching must be obscurantist in its theology, and he was evidently afraid that in preaching the application of Christianity to social principles ministers were in danger of forgetting the deepest needs of the soul, forgiveness and conciliation with God. That the warning is needed, none will admit more readily than those who are deeply concerned with the social implications of the gospel. Later in the week the Rev. F. W. Maltby preached before the London missionary society on a similar theme, "I am not ashamed of the gospel of Christ." It is always a means of grace to hear Mr. Maltby; he gives one the sure confidence that he has got within the secret of the apostolic experience, and he is so much at home there that he can let his wit and humor play round his theme.

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The London Missionary Society Looks Forward

The anniversary of this society was celebrated yesterday with much thanksgiving and a quiet and yet most real confidence. Over the annual meeting in the Queen's hall Sir Michael Sadler presided. He spoke of the new belief in education which was revealed in all lands, and was almost like a new faith. Everywhere there is a desire to be taught. With full knowledge Sir Michael dealt with the new situation in Africa, and the chance of providing there an education not in mere words, but one which through all the ways of the common life should form the character of the African, both for his individual life and for his part in the community. In words of deep feeling Sir Michael spoke of the debt owed to missions. He has entered into the heart of the missionary enterprise; and understands how for all education there is needed the steel of principle, and the enlightenment of a spiritual ideal. The figures of the London missionary society are not without interest: Missionaries 297 (of whom 49 are doctors and nurses); native Christian workers, 8,055; adult Christian community, 518,202; Sunday school scholars, 102,388; boys and girls in schools, 107,718; and this at a cost of about £400,000 of which £174,139 is raised in the mission field. At the close of the meeting Dr. Sidney Berry gave a rousing speech in which he called for a new campaign so that the society might move forward and not be compelled simply to carry on things as they are. At Bournemouth in the autumn, when the Congregationalists meet, the new campaign will be begun.

* * *

A Great Headmaster Settles in Canada

Mr. J. Lewis Paton, formerly headmaster of the Manchester grammar school, is to settle in Winnipeg. Canada will gain one of our greatest headmasters. At Rugby in London and Catherly in Manchester he has made the office of teacher a most sacred ministry. He has never been content to deal with boys in the mass. He has been the head of a school with 1,200 boys, yet he has never lost the particular in his care for the general. He has been their friend, he has camped with them and thought out their problems, and followed them with his tireless interest and sympathy. His father was J. B. Paton of Nottingham, a man whom none of us can ever forget, and it is a fine thing that the tradition of that noble life should be carried across to another part of our commonwealth through a man who has received not only the name but the spirit of his father. Mr. Paton has always put his school first, but he has

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found time to preach and to lecture in the Free churches and especially in those of the Congregational order.

* * *

Rider Haggard

In my school-days I remember how the head brought into the school library a new book, "King Solomon's Mines," by a certain Rider Haggard. How we rejoiced in it! And there was "She" also, and "Allan Quatermain," both with a direct appeal to the heart of a boy. Now it is reported that the author of these romances is dead.

After his youthful days with Shepstone in Africa, he became an English farmer much concerned with the science of the farm.

Indeed, for many years after writing his famous books, he wrote nothing more exciting than discourses on farming. It looks as if he felt that there was more useful work to be done than the writing of "King Solomon's Mines." But if we look at the matter calmly, any careful and prosaic farmer might discuss the science of crops and other matters, but there are few who can carry us into the realm of romance, where gallant savages may be found and mysterious remains of the ancient world and "she" and the fearless hunter, and the humorous man with the eye-glass,—it all comes back though I have not read these things for many years. I vote with both hands for the superior claims of romance.

EDWARD SHILLITO.

The Book World

Gifts from Spain and Elsewhere

FIGURES OF THE PASSION OF OUR LORD, translated by C. J. Hogarth from the Spanish of Gabriel Miró (Knopf, \$3.50), is a book that cannot be read critically. It completely disarms criticism by its beauty, its tenderness, its sincere devotion. In a series of sketches, in which the biblical material is amplified by additions derived from a knowledge of oriental life and still more from a rich and reverent imagination, the incidents and characters in our Lord's last weeks are portrayed. This is a wholly legitimate use of imagination if it is done with restraint and with a sense of fitness, as here. Every novelist who writes a story with a biblical setting does it. Such a presentation may impart a large amount of purely fictitious material yet give a substantially true and wholly reverent impression; or it may give a fantastic and false reading of the record, as in *The Brook Kerith*. In any case, it is in the author's power to put much of himself and of his own spirit and faith, whatever it may be, into his rendering, and the value of the work will depend upon what he has to put in. This Spaniard does not write a novel, nor does he add much of imaginary incident, nor twist the narrative to the support of any weird and unhistorical hypothesis, but he clothes the narrative of the passion with a rich imagery and a wealth of consistent detail conceived in the spirit of pure devotion. It is a noble and beautiful book.

Among the dozen or more poetry anthologies which have been published within the last twelve-month, George Moore's **ANTHOLOGY OF PURE POETRY** (Boni & Liveright, \$2.00) is distinguished by being based upon a theory of the nature of true poetry. This theory is expounded in a long introduction which consists chiefly of a conversation in which the author and John Freeman and Walter de la Mare participate. True poetry is born of admiration for the world of things rather than of ideas, emotions and people. Things abide; personalities and personal interests vanish. Tennyson began well but ruined himself when he "yielded to the large needs of humanity." Wordsworth, trying to find a soul in nature—even a Christian soul—sinks below the level of art. "Pure poetry is something that the poet creates outside of his own personality." Unless this statement means something quite other than what it seems to mean, the first line of pure poetry, by this test, has yet to be written. The chosen selections—which include some of the loveliest and most enduring lines in the English language—fall far short of illustrating the theory. Why, for example, exclude Poe's *Raven* because its last lines ("Take thy beak from out my heart," etc.) are too poignantly human, and include his *Dreamland*, *The Haunted Palace*, and *Ulalume*, no one of which contains more than one per cent of "things" or less than ninety-nine and forty-two one-hundredths per cent of Poe?

Walter Prichard Eaton's **THE IDYL OF TWIN FIRES** (Wilde) recounts the experiences of a young college professor who wrestled successfully with an old farm that he had bought and with the problems of life as well as with those of agriculture. Eaton is

always wholesome, idealistic, and yet close to reality. **DAVID BLAIZE OF KING'S**, by E. F. Benson (Doran, \$2.00), is a modern Tom Brown at Oxford, only David was at Cambridge; a vivacious, not to say slap-dash, tale of a young collegian coming out of boyhood into manhood. There is just a little emotional over-strain in Mary Raymond Shipman Andrews's **PASSING THE TORCH** (Scribner's, \$0.75), a story of Lincoln and a boy. But it is a good sermon, and a parable, and a lesson in life.

John Eyton has written short stories of India and one novel, **EXPECTANCY**, whose scene is alternately in India and England. His new book, **JUNGLE-BORN** (Century Co., \$2.00), has to do with the experiences of a youth who in infancy became the foster-child of a maternal ape, and with his meeting with a maiden who lived on the edge of the jungle and was the first human he had ever seen. I have an impression that his behavior in this situation was more satisfactory from the romantic point of view than has generally been the case with the conduct of the few "feral men" who have been scientifically studied and described. Eyton apparently knows India and is on speaking terms with the jungle. Leaping from jungle to desert, we find B. M. Bower's **DESERT BREW** (Little, Brown, \$2.00). It is wild-west movie stuff with an abundance of incidents chosen apparently less with reference to probability than with an eye to future availability on the screen.

There is a steady flow of novels of adventure which feed an appetite stimulated perhaps, but not sated, by the screen. Some of them miss being juveniles by only a hand's breadth, and most of them minister to the eternal juvenility of so-called adults. (Didn't some mental tester say that the average adult has a fourteen-year-old mind?) Even the Atlantic Monthly Press puts forth a book like C. M. Sublette's **THE SCARLET COCKEREL**, an adventurous tale of the Huguenot settlement on the Carolina coast in the sixteenth century and its fights with the Spanish in Florida which led to the extinction of the former colony—and gives the author a prize of \$2,000 for it. It is a good story but is built on an old model which may be imitated successfully by any competent craftsman.

The historical novel of adventure sometimes has a permanent place in literature. This is true of Louis Hemon's **MARIA CHAPDELAIN** (new ed., Macmillan, \$2.50), a classic from the French with a setting in the Canadian wilds. Then there are stories of the sea such as J. P. Marquand's **THE BLACK CARGO** (Scribner's, \$2.00), a salty tale of clipper-ships in far seas, of murderous plotting and counter-plotting in a highly respectable little New England port, and of a most excellent sanctimonious villain who knew himself a villain and yet almost believed in his own piety. It is a fast-moving story after it gets under way, which it does with a little confusion, like a ship getting ready to sail.

BLACK-EYED SUSAN, by Joslyn Gray (Scribner's, \$2.00), is not described as a juvenile but seems to be a story for girls of about sixteen. A beautiful, bright, but spineless young thing, whose mother has babied her out of all semblance to intelligent personality, is brought to life not by being kissed by a fairy prince but by the more prosaic and reliable influence of contact with a cantankerous but well-meaning old aunt on a North Dakota ranch.

Twenty years ago, and more, I read William Stearns Davis's

"God Wills It," and got all lit up over the crusades, which he made as real as the Boer war. It was published recently in a new edition—a notable achievement in an age when most novels live little longer than mosquitoes. His *THE BEAUTY OF THE PURPLE* (Macmillan, \$2.50), is a colorful narrative of Constantinople in the eighth century, in which romance and history are blended with no detriment to either. There is no better historical novelist now writing in English.

Overtones

PROBABLY no body of cultural material suffers so much from the unintelligence of intelligent people as music. We have an easy saying that music makes a universal appeal, which means little except that almost everyone is moved in some degree of music of some kind. But the love of good music is an acquired taste. Believe it or not, two things are true; that a reasonable understanding of music adds greatly to one's enjoyment of it; and that some rewarding measure of musical knowledge is attainable even by those who have neither inborn genius nor the acquired digital dexterity necessary for creditable performance. It is worth while, therefore, for the man who is no musician occasionally to read a book about music. There are two new ones deserving of attention: *THE NEW MUSIC*, by George Dyson, and *CONTEMPORARY MUSIC*, by Cecil Gray (both Oxford Univ. Press). The first of these deals more with principles, and second with men. Dyson lays a foundation in a study of the principles of composition used by Bach and Beethoven and then proceeds rapidly to a consideration of the new rhythms and scales employed by the composers of our day. The reader who can play, even a little bit, will want to read this book at the piano to get the benefit of the many illustrative passages which are quoted in the text. Gray's book is a very personal, brilliant, and—if it may be said without offense—opinionated criticism of the dozen or more contemporary composers whose work is of most importance; such men as Debussy (who seems rather old-fashioned compared with some of the others), Ravel, Scriabine, Stravinsky, and Sibelius. It is a fascinating as well as an informing book, but one must reserve the right to differ with some of his slashing criticisms. For example, when he pours forth the vials of his contempt upon Sibelius' *Romance*, I insist upon continuing to consider it great music. I put the book under my arm when I went to an orchestra concert recently and, standing in a corner of the gallery, read his wild denunciation of Stravinsky, and especially of the *Chant du Rossignol*—which he considers so stupidly cacophonous that no one can possibly listen to it for five minutes—while hearing the very composition come forth from the instruments under the baton of Stravinsky himself, until the magic of the music made me forget the critic, and the book closed of its own accord. But I read it later, and it is deeply intelligent as well as a charming

book, even if some of its judgments do rouse all my fighting spirit.

At the farthest remove from this sophisticated music are the folk-songs which in recent years have begun to receive a degree of recognition which was denied to them in earlier days. The literature of the subject is now immense. The New York public library has recently published a bibliography of North American folk-music containing over two thousand entries—books and articles dealing with this subject. This list is being constantly augmented. One of the newest books is John Harrington Cox's *FOLK-SONGS OF THE SOUTH* (Harvard Univ. Press, \$5.00). I have not yet seen it, but the author's previous scholarly work is an assurance that it has merit. Joanna C. Colcord's *ROLL AND GO* (Bobbs Merrill) is a book of and about the songs of American sailor men called "shanties" (sometimes spelled "chanties" but always, remember, to be pronounced "shanties"). Most of these songs were never really composed at all; they simply grew, sprang into life to mark the rhythm of steps around the capstan or of yo-heave-hoing as sails were hoisted, or as spontaneous expressions of sentiment in idle hours. No kind of book for a lady to write? Perhaps not, for most ladies. But the lady who wrote this book was born at sea, daughter of the captain of a sailing vessel and descendant of five generations of sailors, and lived mostly at sea during her entire girlhood and youth. Here is good honest low-brow music and unliterary words, both as genuine and unartificial as any combination of words and music can be. It is good to come into contact with a body of material so vigorous and sincere, and so free alike from the vulgar and sophisticated banalities of our lurid-covered popular songs and from the over-wrought subtleties of forms of music which have become too complex for ordinary people to understand.

Akin to these in their native vitality and sincerity, but much superior to them in beauty, are *SPANISH SONGS OF OLD CALIFORNIA*, collected and translated by Charles F. Lummis and harmonized by Arthur Farwell (Lummis, 200 E. Ave. 43, Los Angeles, \$1.50). It would be difficult to find or imagine two men better suited to carry out this work. Lummis has been studying the Spanish southwest for nearly forty years, and incidentally collecting the old Spanish songs. Farwell also is deeply imbued with the spirit of the southwest and has collected and arranged much Indian music. These songs are simple, but they are not primitive. They are the expression of a life which was leisurely and beautiful, of a people who were at once fiery and gentle, and of a culture whose charm, for those who have seen it—as few Americans of this generation have—is abiding and inexpressible. These songs are not like the "latest hits"—on everybody's tongue today and forgotten (thank God!) tomorrow. They have already lived long, and they will live longer.

WINFRED ERNEST GARRISON.

CORRESPONDENCE

Matthews at His Worst and Best

EDITOR THE CHRISTIAN CENTURY:

SIR: I cannot refrain any longer from expressing to you how indebted I am to The Christian Century for the splendid series of notable sermons which you are publishing. I voted for many of the chosen "princes of the pulpit," who now use the great rostrum of The Christian Century; and of course it is stimulating to think that I knew how to choose, with my brethren of the ministry, these giant pulpiterers of our day!

I voted for Dr. George A. Gordon, of Boston; for as a former Bostonian—some fifteen years ago—I loved to go to hear this man of God at the beautiful cathedral of New England Congregationalism, "The New Old South Church," in Copley Square.

I also voted for Dr. Mark Matthews, of Seattle. I must confess I held my tongue in my cheek for some time before I finally decided. But I have heard the redoubtable Mark in his own church in Seattle, and I know his power in that great city. I am sorry his pugnaciousness got the best of his good sense when he sent "The Virgin Birth" as his sermon for the great

series you are publishing. But to those of us who know something of his methods, and his delight in going out of his way to tread where angels would discreetly keep away,—we apologize for him, occasionally denounce him, and then, the next time we go to Seattle go to hear him! So, Mr. Editor, and through you to all the host of critics who found fault with Dr. Matthews' last bid for popular applause in his sermon, "The Virgin Birth," just remember that that effusion is Matthews at his worst. In print he is always at his worst! But to hear him preach! Ah, he makes your blood run cold and hot; you gnash your teeth, you smile, you applaud. You disagree with almost all his conclusions, yet you are overwhelmed with his oratory, and you leave the service exclaiming, "What a man!" With all his faults we love him still, and we know his virtues; his honesty (according to his own code), his leadership and his character make him worthy to occupy a niche in the preacher's hall of fame.

In conclusion, Mr. Editor, a religious periodical that will print so utterly dissimilar discourses as "Conscience," by Dr. Gordon, and "The Virgin Birth," by Dr. Matthews, proves its right to be called the real journal of religion in America. Paul's word in

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Philippians is thus amply illustrated: "Some preach Christ even of envy and strife; and some also of good will . . . but whether in pretence or in truth, Christ is proclaimed; and therein I rejoice, yea, and will rejoice."

First Presbyterian church,
Caldwell, Ida.

J. SHERMAN POTTER.

R. O. T. C. in Colleges

EDITOR THE CHRISTIAN CENTURY:

SIR: Your article, "Lock-Step Education," in the issue of May 14th sounded the tocsin for all anti-militarists. Conscription into the R. O. T. C., foisted upon almost all American college youth, through the agency of shrewd propaganda, is at last being critically examined and analyzed. "Lock Step Education" it is; and American democracy is beginning to see that conscription in this country is no whit better than that in any other country.

We hear, all too frequently, the time-worn platitudes of the militaristically minded. "A man must learn to follow before he can lead." "Drill is good exercise." "Preparedness is the surest means to peace." "Discipline is good for one." Words, words words. . .

The revolt against compulsory drill is in full swing: Columbia, Morningside, Pomona have completely abolished the R. O. T. C. After the "pacifist revolt" at Northwestern last year, the executive committee of the board of trustees voted to recommend to the whole board that the corps be abolished there. Michigan has made drill optional; Wisconsin is the first land grant college to do so; and the fight is on at Washington, Boston, Penn State, Nebraska, and many others.

At Minnesota, a bill was introduced into the legislature. It failed of passage, largely because the legislators did not wish to establish the precedent of interfering with university affairs. Following that, we organized the Anti-Compulsory Military Drill league, which has put on a spirited campaign to make drill optional. We studied the question carefully, then printed and distributed more than three thousand copies of our "Indictment" of compulsory drill. We followed this with a second circular, of which we distributed forty-five hundred to students and faculty, to ministers, citizens, and legislators. A third letter went out to three thousand five hundred students and members of faculty. In the meantime, we put on an organized drive for signatures to a petition which will be presented to the board of regents. According to present indications, we have five thousand student signatures to show the overwhelming sentiment which backs our efforts to abolish the compulsory feature of military drill. The administration has sensed the growing revolt against drill, and President Coffman has already appointed a committee to investigate the question. When we go before the board with our petitions, we shall see if this committee is a mere pacificatory gesture. If it is, and nothing is done, our work will go on increasingly next year. The end for which we strive is worthy; and we are in the fight to stay until we win.

University of Minnesota.

ALBERT STENGELSEN.

The Immaculate Conception

EDITOR THE CHRISTIAN CENTURY:

SIR: I have a grudge against the inventors of the doctrine of the immaculate conception. It was not original in connection with the birth of Jesus, and would never have occurred to the minds of the prophets and theologians, except for the debased and carnal association which men's abuse of the sexual relation had attached to it, and the natural revulsion of minds purified by an earnest effort to rise to a higher view of life, an effort to see all things from the spiritual point of view. I think this teaching, that there is something more holy in the thought of conception without the prerequisite of sexual contact, reacts to produce and confirm in men's minds the idea that sexual intercourse is essentially, and unavoidably a base and unholy thing, whereas the thought should be, that it is man's high and holy privilege thus to carry on the divine plan of developing an ever advancing humanity, and that the mutual attraction of man and woman is a working of the Great Spirit toward the fulfilment of that plan. The thought would then fill the mind of each, that the other is given to him or to her to make possible their joint accomplishment of this high trust, and

this thought would displace the lower one of merely sensual satisfaction. The mere mention, therefore, of the idea of an "immaculate" conception, as a thing specially appropriate to associate with the birth of an ideal man, seems to carry with it an unavoidable reflection of the opposite thought in connection with the birth of other men, and it is thus responsible for incalculable mischief. I think it should be forever excommunicated from the mind, and expurgated from the vocabulary of those who would be pure in thought, and true to their high calling.

Santa Barbara, Cal.,

JOHN B. HENCK.

Last Chance to See Soldiers

EDITOR THE CHRISTIAN CENTURY:

SIR: Occasionally a sincere lover and advocate of world-peace almost loses heart when he thinks of the immeasurable distance there is between profession and practice on the part of the United States of America, in the part she is playing in trying to bring universal peace to this war-weary world. There has been a student training camp at Topeka for the last two weeks. Yesterday morning the Daily Capital had on the first page, the heading, LAST CHANCE TODAY TO SEE STUDENT SOLDIERS. Would that it might be the last chance for the people ever to see any soldiers! One would suppose that after having gone thru the agony of the great war a look at soldiers drilling to get ready to shoot their fellow-men would be the last thing they would think of.

Now, in this Sunday morning's Capital there is a large cut of the student soldiers of Washburn college showing off their proficiency, and portraits of the officers in command. Then over the illustration is the heading, Training For Citizenship at Camp Curtis. Of all the misleading titles that were ever printed there could be none greater than this. Training for citizenship nothing! Those boys could and do doubtless study citizenship in college classes. But in Gage park they were doing nothing of the kind. They were practicing with sword and bayonet to attain the highest efficiency in the fine art of taking human life.

Now, in contradiction to this, there is on the inside of this same

A song book for youth that has no competitor

Your Sunday School

Will Eventually

Adopt the

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By H. AUGUSTINE SMITH

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When writing to advertisers please mention The Christian Century

paper the announcement that Mr. E. D. Sexton of Los Angeles, California, will lecture today at 3 p. m. on the subject, "World's Deliverance From Swords to Plowshares and From Spears to Pruning Hooks." Just think of the scores of thousands of ministers who today are espousing the cause of the Prince of Peace, and then compare their work with that of a typical daily newspaper, in glorifying war on the front page and minifying peace on the inside of the same paper.

A mighty host of peace loving men and women of this country are asking our government to let up on this uncalled for and wicked "national defense" business—something as useless under all the circumstances as it would be to advocate today the carrying of guns to church to defend ourselves against the Indians. Yet right in the heart of the continent, and in one of our richest agricultural regions, we are training young men for war. And, worse yet if possible, we are planning to send fifty-three war ships to Australia—about as mighty a war-gesture as we could make. What about that trust, that faith which we are trying to instill in the minds of the nations of Europe that insist on keeping up their heavy armament. Let us practice what we preach and quit everything that looks like a war-gesture.

Topeka, Kan.

HORACE N. POND.

The Presbyterian Minister's Vow

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just read Mr. Thomas McCamant's article written under the caption, "Can I be a Presbyterian Minister?" appearing in your issue of May 21. Mr. McCamant is undoubtedly correct in assuming that the minister's vow of the Presbyterian church has kept and will keep many young men out of the ministry, but after all, isn't that one of the purposes of such a vow? Is it not to the benefit of Christianity that false prophets be kept from preaching in Christian pulpits? "Ministers at any price!" what a poor and weak slogan when applied to the Christian church! I am certainly glad to note that the Presbyterian church, as well as all truly Christian denominations, continues to hold the standard for pastors above the standard of business institutions of any other profession or organization.

Thank God, we still have men like Dr. Matthews who do not fear persecution and continue to preach and teach the truth in spite of its unpopularity among certain half-baked theological scientists. Keep up your good work in fighting for a warless world!

Le Seuer, Minn.

OTTO A. MUECKE.

THE SUNDAY SCHOOL

Lesson for June 14. Acts 11:19-30.

A Typical Early Christian—Barnabas

NO WONDER the early church grew. How could it help it with men like Barnabas as members? Look at his message, "Cleave unto the Lord." Look at the description given of him, "A good man, full of the Holy Spirit and of faith." Look at the results recorded, "Much people was added unto the Lord." Very significant are these statements.

He was the soul of fidelity—"Cleave unto the Lord." What the average man lacks is commitment; he does not tie himself up to causes to live or to die for them. Oliver W. Holmes said: "Enthusiasm for something, faith in something, makes life worth living." Said Donald Hankey: "Religion is betting your life that there is a God." Luther caught the idea when he said: "Here I take my stand, I can do no other, God help me." Patrick Henry voiced it when he said: "I care not what others may say, but for me give me liberty or give me death." Paul expressed it saying: "For me to live is Christ." Grant took his stand when he said: "We will fight it out on this line if it takes all summer." A Philadelphia paper this morning compared Washington and Lincoln and said that Washington was by far the greater man. Attention was called to his great decision in staking his all on the cause of independence and the

remarkable strength of his will. I am only interested here in that quality of clear-cut decision and the ability to hold unflinching to it, through thick and thin. Now Barnabas, in a very crucial period, in an unpopular time, possessed the high trait of unquestioned loyalty to his Master, of strong fidelity in his cause. When men accept Christ today do they take upon themselves a vow so holy, so irrevocable, so true that no possible reason can ever be tolerated for breaking it? Do they commit their whole lives, fortunes, resources to Christ's cause for eternity? The committed life is the powerful life. Barnabas taught men by precept and example to cleave unto the Lord.

He is described in three words: "good," "spiritual," "faith." Those are great words; they are better than a long eulogy. To be worthy of three such words means that one is a true Christian. He was good—

"Howe'er it be, it seems to me

'Tis only noble to be good;

Kind hearts are more than coronets.

And simple faith than Norman blood."

Among all the rascals, scoundrels, four-flushers, liars, cheaters, bootleggers, hypocrites, Pharisees, crooks and thieves in society it is refreshing to find one plain "good" citizen—that was Barnabas.

He was spiritual—"full of the Holy Spirit." He was in harmony with God. His radio caught God's voice, as we would say. He was in tune with the Infinite. The sunlight of heaven streamed through the clean glass of the windows of his soul. God's roses grew in the fertile soil of his mind. How rare such men are! Plenty of men can tell you suggestive stories. Many men can tell you how to make more money. Any number of men can assume to teach you various things. How many men have a spiritual touch? How many men kindle the fires of your soul, warm your heart, create faith in God? Very, very few, as the world goes. I know many bright men, many rich men, many entertaining men, many strong men but not many spiritual men. Often those who call themselves "spiritual" are merely pietistic nonentities. Deliver me from the professional holy man. He makes me sick. I am talking about genuine spiritual people. Barnabas—humble, unpretentious, kindly was such a man. I cannot think of him peddling tracts, or writing—or mumbling creeds.

Moreover, he had faith. He trusted his Master and he believed in men. This does not mean that he was gullible, giving quarters to every panhandler, thinking that fools were wise men or that bad men were saints. He had implicit confidence in God and he believed in the reconstruction of human nature, by the power of Christ.

Such a life declares dividends—"much people was added unto the Lord." As a stove full of burning coals throws off heat, as active radium constantly shoots off sparks, so Barnabas radiated goodness, power and good works. His life was a steady flame. He was a light-house. Why did the early church grow? Because Barnabas and Paul were in it.

JOHN R. EWERS.

Contributors to This Issue

HARRY F. WARD, professor of Christian ethics, Union Theological seminary; secretary, Methodist Federation for Social Service; noted pioneer in the application of Christian principles to social problems; author, "The Gospel for a Working World," "The Bible and Social Living," etc., etc.

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JOHN A. McAFEE, minister, Westminster Presbyterian church, Topeka, Kan.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Protests Lowering of Ministry's Standards

The Presbyterian Banner, a weekly published in Pittsburgh, Pa., thinks that short-course schools for the training of religious workers are damaging the Presbyterian ministry. "We are developing a body of migratory pastors," says this paper, "who start in the middle west, drift to the Pacific coast, then back again. Bible training institutes are turning out these peripatetic preachers every year. These schools make their own educational standards and appoint their own teachers, and are responsible to no church or institution. Our home mission work leaders find difficulty in getting men who will stick to their fields. Presbyterianism has always stood for a college and seminary trained ministry. For home mission fields we need men with wholesome minds, high ideals and sound scholastic training such as our church seminaries are sending out."

Hi-Y Movement Shows Rapid Growth

Thirty-six years ago a Kansas Y. M. C. A. started a department especially for high school boys, to which the name Hi-Y came to be applied. Today there are 2,000 Hi-Y's in the United States, with more than 58,000 members, 37,000 of them enrolled in Bible study groups. It is estimated, however, that there are still 10,000,000 boys who offer a legitimate field for the movement, and who are as yet untouched by it.

Baptists Criticize Northern Convention Program

Editorial comment in the Baptist, weekly organ of the northern convention of that denomination, reveals considerable internal dissatisfaction with the program for the annual gathering, which opens this year in Seattle, Wash., on June 30. The paper says that these criticisms hold that "all the programs of the northern convention for years past and including the present year are built upon the same pattern and offer no change in menu." Exception is taken to "the annual program with its recurring motto, its irrepressible addresses of welcome, its somnolent reports and its indifferent conferences. And the speakers from year to year are largely the same with the same old threadbare themes." The paper thinks that the situation is not as bad as some of the critics affirm, but it admits that the time has come for a change. "A convention program built around a full discussion of the vital things in the world today which are struggling for expression as they are related to the kingdom of God," it says, "by competent men and women free to tell the whole truth without fear of consequences would mark a new era in the progress of the denomination."

Actor Charges Methodists With Jealousy of Theatre

In speaking before the Methodist ministers of New York city, Otis Skinner, well-known actor, claimed that "ever since

the inception of the drama in medieval England in the form of the mystery plays the church has recognized the theatre as a rival drawing power and has attempted to suppress it. Jealousy is apparent in the

attempt of certain churches and religious bodies to impose censorship in the theatre." The preachers didn't like this and their president, Dr. John W. Longdale, replied, "The attitude of the Methodist

Calls America Hardest Preaching Field

IN DISCUSSING the question, "Is it possible to preach the gospel in America?" in the weekly papers of the Methodist church, Dr. Reinhold Niebuhr of Detroit, concludes that this country offers at present the hardest field in the world for the preaching of the genuine gospel of Jesus, and that the United States will have to lose its complacent sense of physical well-being before any powerful impact can be made by the message of Christ. "America is in some respects the most respectably moral nation on earth," says Dr. Niebuhr, "but it is in danger of becoming also the most unchristian. Real spiritual life, real Christian life, begins with humility and repentance. It is not possible to attain the kingdom of God if you think you are already in the kingdom. Humility and repentance are becoming increasingly difficult for citizens of western civilization, and particularly for Americans."

"Your average American is really a pessimist because he is superficially an optimist; he is so thoroughly satisfied with his mechanical achievements that he cannot imagine a world very much better than the one in which he lives. He therefore defends the status quo with frantic enthusiasm against every attempt to change it. To such a generation it is not easy to preach repentance. Its people are willing to repent of comparatively insignificant sins, but they are proud of the very limitations of their civilization and intolerant of every effort to make their good seem evil."

BUSINESS BASED ON GREED

"Our whole business structure is based solidly on the motive of greed and ideals of service are permitted to influence business ethics only in so far as they hold the promise of actually increasing dividends. In the matter of making business more profitable by making it more serviceable, Americans are past masters; but there are hardly more than a dozen industrialists in the entire nation who are making any bold experiments in the ideal of service in their business."

"The desire for possession dominates our industrial and commercial life, and the love of possession controls our home life. Happiness is gauged in terms of automobiles and radios and all the other means of intensive and comfortable living. Needless to say this excessive emphasis on the possession of things is bound to thwart the idealism of many a young soul. Idealistic motives perish before the insistent demand of modern life that a young man prove his stuff by earning enough to provide his family with all the appurtenances which his neighbors enjoy.

Where is the preacher in this world where 'things are in the saddle and ride mankind' who gives his fur-coated and gasoline propelled parishioners the same uneasy sense about possessions which is so characteristic of all the teachings of Jesus? If it is done it is done haltingly, and not with sufficient force really to influence action; for nowhere in America is there a really worth-while experiment in simple living."

PREACHING TO THE SATISFIED

"In such a world it is very difficult to preach a gospel which demands that we prove our greatness through service and which measures the worth of a man by the contributions which he may be able to make to the spiritual development of his fellow men. There are many pious men in our churches who are perfectly ready to pray with the poorest beggar of the street, but they are not willing to embark upon the adventure of trusting their workmen and of so organizing their industry that the life of the worker and his personality will achieve significance. Many of these men could be won for a Christian adventure in business and industry by careful and courageous Christian pedagogy. But most of them are so proud of the very limitations of our modern life and so oblivious to its sins that they will make short shrift of any teacher of religion who tries to teach them the way of God more perfectly. There are some prophets who are performing this task nevertheless; but not a one of them, as far as the writer knows, is absolutely secure in his position, and most of them are significantly enough, not in a local church, but performing their task from the editor's sanctum, the professor's desk, or from the vantage point of a denominational office. It seems that now, as in ancient times, the only safety for a prophet lies in itinerancy."

"There is no easy solution for the problem here presented. Undoubtedly the Christian religion will not seriously challenge the conscience of America until it is presented to the nation by men with such conviction and passion that a few martyrdoms will become inevitable. On the other hand, occasional martyrdoms will not alone puncture the pride and destroy the complacency of the American nation. History will have to come to the aid of the gospel before America can be Christianized, and bitter experience must teach the nation that the way of privilege and pride and power is not the way of life. For us, as for the time of Amos, the day of the Lord must be darkness, and not light, and things must become worse before they can be better."

church toward the theatre is prompted by two considerations; first, the danger of corrupting the morals of children who are unable to discriminate between good and bad plays, and second, the impossibility of modifying the theatre so as to exclude bad plays."

Canadian Bishop Dies After Long Service

Bishop William Day Reeve, formerly

of the diocese of Mackenzie River, and since 1907 assistant bishop of Toronto, Canada, died early in May in that city. Bishop Reeve was 81 years of age. He began work in the Canadian northwest in 1869, and developed the work until its erection into a diocese in 1891, when he was naturally chosen as the first bishop. During the closing years of his missionary service he served concurrently as bishop of Athabasca.

Episcopalians Go to Brazil to Convert Japanese

It seems a queer way to go about the conversion of Japanese, but the Episcopal church in Brazil, under Bishop Kinsolving, has just opened a mission with that purpose in view. There is a Japanese catechist, and a possible constituency of about 40,000 Japanese colonists, all of them without religious leadership.

The Presbyterian General Assembly

THE 137TH GENERAL ASSEMBLY of the Presbyterian church in the United States of America took place in Columbus, O., on Tuesday, May 26, at about 4:15 in the afternoon. The assembly was officially in session from Thursday, May 21, to Wednesday, May 27. But so far as its actual significance was concerned, that was crowded into one brief, tense moment. The history of the Presbyterian church, when it is written, will remember the general assembly of 1925 most for the minutes which it took a judge from North Dakota, reading a judicial decision, to say: "The action of the synod in failing to sustain the complaint against the presbytery is reversed and the complaint against the presbytery is sustained. This matter is remanded to the presbytery for appropriate action, in conformity with the decision herein rendered." By that decision the judicial commission of the denomination had declared that, to enter the ministry of the Presbyterian church, a candidate must have "clear and positive" belief in the doctrine of the virgin birth, and that a presbytery, in licensing to the ministry a man without such belief, erred.

ASSEMBLY TEMPER CONCILIATORY

The issue that is likely to make the general assembly of 1925 memorable was a judicial one. The temper of the assembly had, through almost six days, been shown to be conciliatory. A large majority of the commissioners were evidently determined that the strife within the ranks should cease. The pre-assembly efforts of certain fundamentalists to line up a majority in favor of drastic action against the liberal elements in the church had proved a boomerang. Every time the issue had been raised, the forces of internal peace had won. But there were questions on which the political complexion of the assembly had little bearing. They were the six specific cases in which ministers had taken exception to actions of the presbyteries or synods of the church, and had carried their appeals to the general assembly for final judgment.

The general assembly is, in itself, the supreme court of the Presbyterian church. But, in order to expedite the handling of judicial issues, it constitutes each year a judicial commission, which sits as a preliminary court, hears witnesses, weighs evidence and precedents, and brings into the assembly, sitting as a court, its proposal as to what the decision of the assembly should be. These proposals, as

the judicial commission makes them, cannot be argued. The assembly, without debate, has to vote, either to accept, or to reject, or to review the decision of the commission. It is unthinkable that an assembly would vote to reject without debate the verdict of such a body. A vote to review would involve perhaps a week or more of the hearing of testimony before the whole assembly. The practical working out of the law, therefore, is that the reports of the judicial commission are accepted. Not in recent years, if ever, have these decisions been reversed.

CASES INVOLVED NEW YORK

The cases which the judicial commission decided this year all concerned the presbytery or synod of New York. In one the fundamentalist minority in the New York presbytery, led by Dr. Walter D. Buchanan, pastor of the Broadway Presbyterian church in that city, sought to have their own presbytery punished for contempt of court because it did not force the First church to get rid of Dr. Harry Emerson Fosdick as its special preacher sooner than it did. In another the same group complained because the same presbytery had ordained a candidate who had failed to express his belief in the fundamentalist five points, particularly in the virgin birth. In another the same complaint was raised because of the reception into the same presbytery of a Baptist minister tainted in the same way. But in the final, and what proved to be the important case, the complaint, made by the same minority group—nominally headed in this instance by the Rev. Albert D. Gantz—was against the whole synod of New York for refusing to reverse the action of the New York presbytery in licensing to the ministry Henry P. Van Dusen and Cedric A. Lehman. Of the two, Van Dusen seemed to be the man most under attack. He had, in his examination prior to ordination, stated that he was unable either to affirm or deny belief in the virgin birth.

It was three o'clock on Tuesday afternoon when the judicial commission brought in its report. The stage had been set to induce solemnity. As the fifteen judges filed on the platform, the assembly rose to greet them. The prayer offered at the moment bore the petition that the commissioners might remember that they were now to sit as "a court of Jesus Christ." Even the statement of the chairman of the commission, Judge Robert Young, of Hollywood, Cal., that the body had been composed of "five judges, eight doctors of divinity, and two men" failed to relieve the tenseness of the hour. Without knowing what the decisions were to be, the thousand commissioners well understood that it was within the power of the little group on the platform to further the efforts toward denominational peace that had dominated the assembly, or to bring the threat of cleavage much nearer to consummation.

DISPOSAL OF FOSDICK CASE

The first report, read by a minister from Boston with a fine stage presence and a rolling voice, took up the old Fosdick question once more. It proved to be, after half an hour of reading, a victory for the presbytery. In view of the peculiar circumstances which had surrounded that famous case, it was decided, the New York presbytery had not been so dilatory, in allowing Dr. Fosdick to remain in the First church pulpit until March, as to make the presbytery in contempt of last year's decision of the judicial commission of 1924. Moreover, Dr. Buchanan and his associates were warned that "care should be exercised by litigants not to use violent language or to make charges as to the good faith of parties which are not justified by the facts." Score one for the moderates.

The second and third reports, identical in language save for the names of the parties involved, were also moderate victories. Dr. Buchanan had carried his appeal against the licensing of candidate

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Hall and the acceptance of the Baptist Fuller directly to the assembly from the presbytery. He was directed to take it back to the synod of New York, and not to try to skip a step on his way toward a decision.

THE CRUCIAL CASE

It is nearly four o'clock when Judge Alexander G. Burr, of North Dakota, steps to the front with the last of the decisions of the judicial commission. "This is a complaint," he begins to read, "against the action of the synod of New York in dismissing the complaint of Albert D. Gantz and others against the action of the presbytery of New York in licensing one, Henry P. Van Dusen, and one, Cedric A. Lehman, to preach the gospel." The assembly comes to a strained attention. Carefully the judge, evidently accustomed to delivering judicial decisions, reads ahead. "... Each applicant declined to affirm his belief ... neither affirm or deny the virgin birth. This is the sole question of doctrine at issue and the respondent says both sides seek a decision upon constitutional lines." The issue is out in the open

now. Can the Presbyterian church constitutionally require of its ministerial candidates an avowal of active belief in this much-debated doctrine?

First, however, it is necessary for the commission to assert its power to deal with the case at all. The contention of the presbytery of New York—and the point that will be argued back and forth in the discussion that the months ahead will bring—was that a presbytery, and a presbytery alone, was competent to judge of the fitness of a candidate for the ministry. Otherwise, the New York body maintained, every succeeding general assembly, with every succeeding judicial commission, would be setting up standards of admission to the ministry. One assembly might easily reverse the action of its predecessor, and the result would be mob-rule. The commission decides against that view. "It is the judgment of your judicial commission," it says, "that the general assembly has supervisory power to review and control the action of the presbyteries in issuing and continuing licenses to preach." Away goes the motion of New York to throw the case out of court for lack of jurisdiction!

Presbytery Erred, Says Decision

NOW TO THE MAIN QUESTION. It is conceded that the candidates had fine training and character. It is conceded that they answered in the affirmative the constitutional question: "Do you sincerely receive and adopt the confession of faith of this church as containing the system of doctrine taught in the holy scriptures?" But it is the contention of the commission that this affirmation was qualified by the doubt concerning the method of the incarnation, and the decision comes: "The applicants, being each uncertain as to his belief and being unable to affirm his belief in the virgin birth of our Lord as set forth in the gospels and declared in the confession of faith, the presbytery erred in not deferring the licensing until the candidates were certain and positive; no matter how amiable, educated, or talented the candidates may have been."

A murmur that rises to a roar runs across the floor of the assembly. Before it has reached its height there is a stir in the New York delegation, sitting in the first row at the left, and Dr. Henry Sloan Coffin, professor in Union Theological seminary and pastor of the Madison avenue church, has been recognized. His face ashy, his hands trembling, Dr. Coffin walks to the front of the platform to read: "The 16 commissioners of the presbytery of New York on behalf of the said presbytery respectfully declare that the presbytery of New York will stand firmly upon the constitution of the church, reaffirmed in the reunions of 1870 and 1906, which forbids the assembly to change or add to the conditions for entrance."

FUNDAMENTALIST TRIUMPH

Representatives of the synod of New York and of the liberal elements in the church at large try to follow, but a motion from the floor brings the session of the assembly as a court to a close, after a roaring vote has approved the decision of

the commission. There are a few votes against approval, but many commissioners appear to regard voting in any fashion as hopeless. The men from the synod of New York have no vote. Further action is, for the moment, choked off. Commissioners seem dazed by the prospect that the decision has opened before them. Some are openly delighted. Dr. Clarence Edward Macartney, who has retired from the moderatorship to become floor leader of the fighting fundamentalists, is already turning over in his mind the phrases of a pæan of triumph. When it is finally given to the press it comes this way: "All that we have been hoping, striving and praying for, and witnessing to in the face of wide-spread ridicule and opposition has been magnificently vindicated. The great doctrines of the Presbyterian church and of all evangelical churches are thus solemnly set forth by this decision as necessary portions of the Christian faith. There is still a God in Israel, and the government and doctrines of the Presbyterian church in the United States of America still lives. Praise God from whom all blessings flow!"

CALLED UNCONSTITUTIONAL

Out in the corridor there is a different scene. Carefully choosing his words, Dr. Coffin, as spokesman of the New York commissioners, is dictating this to the reporters: "The commissioners of the presbytery of New York regard this interpretation as an attempt to add to the constitution by judicial decision; to alter the requirements for admission into the holy ministry. Both the scriptures and the confession explicitly mention many things not regarded as essential to faith. An instance is the creation of the world in six days. If the virgin birth is essential because it is mentioned in the confession and the scriptures, then it would also follow that acceptance of the crea-

tion of the world in six days would be made an essential, and the church would become ridiculous in the eyes of the world."

DR. ERDMAN SEEKS PEACE

In the meantime, in an effort to head off immediate disastrous consequences, Moderator Erdman took up his accustomed role of peace-maker. Dr. Erdman's suggestion, obviously planned in advance on the chance of such a decision as had been rendered, called for a special commission of 15 "to study the present spiritual condition of our church and the causes making for unrest, and to report to the next general assembly, to the end that the purity, peace, unity and progress of the church may be assured." The New York men, and their sympathizers, were

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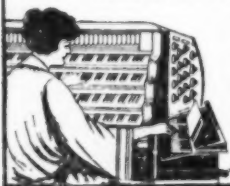
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ready to take this special committee, however shadowy its powers, as a hope for a year of truce. The jubilant fundamentalists likewise accepted it. The committee was voted, and men who had seen the

spectre of schism stalk close breathed long sighs and said, "It may have no power and accomplish nothing, but at least nothing will be done to force a showdown before it reports a year hence."

Moderates File Dissenting Opinion

THERE, but for one incident, the issue rested when the general assembly adjourned. That incident came on the closing morning when Dr. Erdman reversed his decision of the previous day, and allowed the members of the assembly who differed from the majority judgment to file a dissenting opinion. The dissenting opinion, which was read by Rev. Charles B. Swartz, pastor of the First Presbyterian church, Chicago, specified eight counts on which the judgment of the assembly was in error. The first seven were appeals to the constitution and the precedents. The eighth was a recital of the conditions of the specific case which had precipitated the whole trouble. It was shown that Van Dusen, in making written answer to the questions asked him, had said: "I acknowledge Jesus Christ as my Lord, my Master and my Saviour, and I affirm absolutely and unqualifiedly my belief in his divinity. . . . I acknowledge that he was truly human but I believe it to be far more significant that he was divine. And in a day of theological controversy I affirm that now, as through all Christian history, it is Christ's divinity which is chiefly important, and any effort to describe the difference between him and ordinary humanity as 'merely one of degree' must be utterly inadequate." A man who is ready to make an affirmation such as that, said the dissenting opinion, had the right to admission into any presbytery in the church.

There were not many signatures to this dissenting opinion, because only men who had voted against the report of the judicial commission were eligible to register formal protest. A popular protest, couched in language identical with that of the official document now spread upon the assembly records, was at once started. About 200 signatures had been secured for this by the time the assembly adjourned, and it was planned to circulate it throughout the denomination for signature.

OTHER IMPORTANT ACTIONS

The thunderbolt cast by the judicial commission, making the issue between moderates and fundamentalists in the Presbyterian church harsher than it ever has been before, produced the bigger jolt because it came in an assembly that had shown at every turn its determination to snub the campaign that has been conducted from Philadelphia. The only other actions of moment in the entire assembly session were the vote that placed Dr. Charles R. Erdman, recently "disciplined" at Princeton, in the moderator's chair; the vote the sustained Dr. J. Ross Stevenson, despite a bitter attack from Dr. Macartney and Dr. Kennedy, in continuing negotiations looking toward union with the Congregational church; the nomination of five moderates to take the places that became vacant on the judicial com-

mission, and the failure to press the fight threatened against the board of Christian education because of the liberal attitude of some of its officers. Every one of those results was to be interpreted as a defeat for the type of fighting fundamentalism that was rampant a year ago, and a victory for the counsellors of moderation and conciliation. Yet, in a few moments, a small group of church jurists upset all that had been accomplished toward denominational solidarity, and brought the possibility of division distinctly nearer.

CLOSING STATEMENTS

There is no better way of suggesting the mood in which the Columbus general assembly broke up than by quoting the words of the leaders of the two parties, made public just before the hour of adjournment. Dr. Clarence E. Macartney, sure that the presbytery of New York would not admit the constitutionality of the assembly's action, said, "We earnestly hope that the presbytery of New York will obey the order of the general assembly and cease to license men who refuse to affirm the essential doctrines of the confession of faith. I believe that wiser counsel will prevail in the presbytery than was manifested by the extraordinary and seemingly defiant actions of some of the New York commissioners. Should the presbytery of New York continue in its unconstitutional course and defy the high court of the church, then the law and authority of the Presbyterian church in the United States of America will be upheld. Presbyterians have never been known as men who were intimidated by threats or who had not sufficient courage to vindicate the power of their government. Open defiance of the general assembly could have no other issue than the dissolution of the presbytery of New York."

On the other hand, Dr. Henry Sloan Coffin left Columbus saying, "A definite break in the church has been averted for at least another year. We must look upon the committee of 15 hopefully. They may very well propose that the matter in question be sent down to the presbyteries. In that case, the presbyteries would vote with their eyes open, conscious that if they approve the doctrine it would mean a break in the church. The great majority in the church does not want a break. The reason we made the statement yesterday that we would maintain our constitutional rights was that we were one of the parties involved in the case, and hence could not vote. Our statement was the only way we had of making our position known. Some said we were poor losers, but our difficulty was that we hated to leave the assembly in silence. We wanted to state our position, and if it ever comes up in civil court that would be the basis of our case. I hope it never comes to that."

Profanity an Issue In Italy

The Roman Catholic church is reported to be engaged in a vigorous attempt to reduce the use of profanity by the people of Italy. In many cities signs on the walls bear such admonitions as "Blasphemy soils your mouth and detracts from the forcefulness of your speech" and "When you blaspheme you make yourself ridiculous." Anti-blasphemy days are said to be common, and are the occasion for public processions, in which the clergy take a leading part.

Presbyterian Seminaries Graduate 166

A compilation of returns from the eleven theological seminaries of the Presbyterian church shows that these schools this year graduated 166 men into the ministry of that denomination. Princeton and McCormick seminaries led in the numbers graduated, the former with 43 and the latter with 38 receiving their bachelor's degrees in divinity.

Children Celebrate Nicean Anniversary

St. Luke's Episcopal chapel, New York city, recently celebrated the 1600th anniversary of the council of Nicea with a children's procession of witness. A children's eucharist was sung, with Dr. Frank Garvin, of the General Theological seminary, as celebrant. After the eucharist, the Living Church reports, a procession was formed at the altar rails, the crucifers attended by the torch-bearers, standing each on one side of the sanctuary gates, while the deacon, Rev. Timothy Nakamura, presented the incense to the celebrant to be blessed. During the blessing of the incense, the children united in singing "Adeste fideles," which was continued as each child went forward and placed on the smoking censer a few grains of incense, saying as he or she did so, "Jesus

is God." After every pupil and teacher in the church school had offered this symbolic act of adoring faith the procession, led by thurifer, crucifer, and the ministers, began its circuit of the church, singing a fine English translation of the German paraphrase of the Te Deum. On the return of the procession to the entrance of the choir the Nicene creed was sung.

Distinguished Theological Professors Retire

Dr. David S. Schaff has resigned his chair of church history in Western Theological seminary, Presbyterian institution in Pittsburgh, Pa. Dr. James H. Snowden, professor of systematic theology in the same faculty, is also retiring. Both resignations will go into effect with the close of the next school year. Dr. Snowden, who acts as editor of the Presbyterian Magazine, an official denominational monthly, and has written widely in many fields of theological interest, has been under attack at times from extreme fundamentalist quarters. It is not believed, however, that these attacks have anything to do with his approaching retirement.

Students Prepare New Hymnal

"Cantate Domino" is the title of the first international Christian hymnal, just produced by the World's Student Christian federation from its headquarters at Geneva, Switzerland. Each hymn is given in three languages, the original first, followed by two translations. Thus, "When I survey the wondrous cross," is followed by "Wenn ich an deinem kreuze steh" and "Quand sur mon coeur je sens poser." Thus, 56 hymns are given in English, 55 in German, 49 in French, and 32 in other languages, including Norwegian, Swedish, Esthonian, Finnish, Russian, Polish, Hungarian, Chinese and Japanese. While

Christian Endeavor in the Baltic States

WORD HAS BEEN RECEIVED at the World's Christian Endeavor headquarters, of an unusually significant meeting which has recently been held in Riga, Latvia, of Christian Endeavor representatives from the five countries bordering upon Russia—namely, Poland, Lithuania, Latvia, Esthonia and Finland. In all these countries the Christian Endeavor movement has a considerable following, and it is a sign of the growing unity among these nations that the young people have formed a "Border-States' Union," as it is called, for the purpose of uniting in Christian fellowship the youth of these countries, and for the purpose of introducing the Christian Endeavor movement into Russia when the soviet government will allow such an introduction.

President Francis E. Clark, of the World's Christian Endeavor union, says that "many of the clergymen and other religious leaders of these countries, who were present at this convention, declared that they had never been clear on the principles of the movement, but now that they had been initiated into them they would stand by them through thick and

thin, and lead their young people and churches to do likewise."

At the closing public meeting a resolution was passed, urging the Endeavorers to work in their several countries for prohibition and world peace. Rev. James Kelly of Scotland, president of the European Christian Endeavor union, who was a leading speaker at the convention, and who has visited all the countries of eastern Europe, said: "There are great opportunities in these countries for the development of Christian work. Men and women are hungry for the word of God. Parents are very anxious that their children should receive definite Christian instruction, that they may grow up to be good men and women and Christian citizens. There is a burning desire on the part of Christian people for world-wide peace. The man in the street hates war and wants to have nothing more to do with it. He will follow any leader or party that is prepared to bring in a better day. There are doors opening to the Christian Endeavor and Sunday school movements that were closed three years ago."

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there are only 64 hymns, some idea of the catholicity of the book can be gained from the inclusion of such a haunting chorus as the Negro spiritual, "Were you there when they crucified my Lord?"

President of Negro Seminary Retires

Dr. Philip Melancthon Watters, president of Gammon Theological seminary, Atlanta, Ga., has resigned, his resignation to take effect next September. Dr. Watters has, during his administration, added greatly to the financial support and educational standing of the school, which is the ranking institution supported by the Methodist church for the training of Negro preachers. No successor to Dr. Watters has been elected.

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Ward and McAfee Stir Students of Orient

Reports continue to speak in glowing terms of the service being rendered in educational centers of the orient by Prof. Harry F. Ward, of Union Theological seminary, New York city, and Prof. Cleland B. McAfee, of McCormick Theological seminary, Chicago. Dr. Ward, who is just closing the tour that began in Russia, and has included India and China, with a series of lectures before Japanese student bodies, has rendered distinguished service in supplying for the confused student groups of the far east standards whereby intelligently to judge the various social and political creeds that are being proffered them. Dr. McAfee has specialized on the presentation of a Christian apologetic fitted to the needs of these times. Until the end of June Dr. McAfee will be in Korea, from whence he will cross to Japan for a series of summer conferences, and will arrive back in the United States in August.

Drama League Offers Course in Religious Pageantry

The Drama League of America, under the direction of Mrs. A. Starr Best, is offering a course in religious drama, to be given at the school of speech of Northwestern university, Evanston, Ill., June 22 to July 11. There will be seven regular courses on method; music and church drama; costume; lighting; dramatizing Bible stories; practical work in the training of young people, and stagecraft. In addition, there will be four special courses that may be taken by the payment of an additional fee. The previous courses conducted by the league have been well patronized. In the last summer class there were five clergymen of as many different denominations, six Roman Catholic sisters, and a Quaker.

Suggests Coordination of Young People's Societies

Dr. Mark F. Sanborn, pastor of First Baptist church, Detroit, and national president of the Baptist Young People's union, has worked out a plan for the co-ordination of the work of the various denominational young people's societies. Without loss of individuality he hopes to see Christian Endeavor, Epworth league, B. Y. P. U., the Episcopal Young People's association, Luther league, and all similar bodies soon engaged in a common program. This cooperation would extend from the national down to the local units of all these societies.

New York Churches May Try Part-Time Pastorates

It is reported that one or more of the prominent churches in New York city now without pastors—Plymouth, Brooklyn, the First and Fifth avenue Presbyterian and the Park avenue Baptist of New York—may try a plan whereby the main preacher will give but a part of each year to the church, being free during the rest of the year to spread his message throughout the country. Meetings of the laymen of these churches have come to the conclusion that such a plan is practical, and that, in this way, the wealthy churches of the metropolis can serve the religious life of the nation at large with

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the most effectiveness. Whether this plan will be followed in the Park avenue church if Dr. Fosdick goes there has not been reported.

Billy Sunday Returns to Philadelphia

During the first two weeks in June Billy Sunday will hold evangelistic services in Philadelphia, the scene of one of his greatest triumphs. The meetings will be under the auspices of the Pocket Testament league. It is ten years since Mr. Sunday made his campaign in the Pennsylvania city, and there will be some curiosity as to the response that he now obtains, in comparison with that of the previous effort.

Baptist Benevolences \$2,000,000 Short

The close of the fiscal year of the Baptist benevolent societies on April 30 found the agencies of the northern convention \$2,000,000 short of the budget figures for the year. While it had been foreseen that some shortage might be experienced, no such drop as this had been anticipated. The convention soon to meet at Seattle will have to wrestle seriously with the problem thus created.

German Prohibitionists Active

The national executive committee for Local Option in Germany held its first meeting in Frankfurt on May 10, and launched a nation-wide campaign against liquor. Dr. H. Otto Melle, director of the German Preacher's seminary is chairman of the committee. Speaking at its first meeting, Dr. Melle pointed out that Germany spends annually \$600,000,000 for liquor of all kinds and insisted that such an expenditure is unjustified in view of Germany's poverty. The dry forces are said to have gained considerable strength in the last few years and are confidently

looking forward to local triumphs in various parts of Germany.

New Bishop Begins Work in Ohio

Bishop Warren L. Rogers, former dean of St. Paul's cathedral, Detroit, has entered on his duties as coadjutor of the diocese of Ohio. He has been placed in charge of all the work of the diocese, which covers the northern part of the state, except the city of Cleveland and Gambier, the town in which Kenyon college is located. Bishop Leonard announces that, as soon as Bishop Rogers has become accustomed to his new field, his responsibilities will be increased to include the entire diocese with the exception of Trinity cathedral, Cleveland.

Pierpont Church Has Unique Record

The Presbyterian church of Pierpont, O., has a history that is paralleled by that of few congregations. A community church, it is the product of amalgamation of two congregations, neither of which was Presbyterian. When the Baptist and Congregational churches of Pierpont decided four years ago that the town could support only one strong congregation, they decided to merge and let the membership of the new church thus formed decide its denominational affiliation. The resulting vote favored neither the Baptists nor the Congregationalists, but the Presbyterians. The former Congregational building became the church; the former Baptist church became the parish house, and the Congregational manse was sold to raise the money needed to modernize the Baptist parsonage for occupancy by the new Presbyterian minister. The experiment has proved a remarkable success, particularly in attracting into church membership, according to the pastor, "young people who were waiting to be drawn in with a church program that was doing something."

Distinguished Preachers to Be at Chautauqua

Dean Shailer Mathews, of the university of Chicago divinity school, who is director of religious work at Chautauqua, N. Y., each summer, announces that among the preachers and lecturers for the coming season will be Dr. A. W. Fortune, of Central Christian church, Lexington, Ky.; Dr. M. H. Lichliter, of First Congregational church, Columbus, O.; Bishop F. J. McConnell, of Pittsburgh; Prof. Edgar J. Goodspeed, of Chicago; Dr. Charles W. Gilkey, of Hyde Park Baptist church, Chicago; Dr. Hugh T. Kerr, of Shadyside Presbyterian church, Pittsburgh; Dr. Paul E. Scherer, of the Lutheran church of the Holy Trinity, New York city; Pres. George W. Richards, of Lancaster, Pa.; Dr. J. Edgar McFayden, of Glasgow, Scotland; Dr. Charles T. Paul, of Indianapolis, Ind.; Dr. Jesse Lyman Hurlbut, of Bloomfield, N. J., and Prof. H. Augustine Smith, of Boston university.

Philadelphia Pastor to Preach in England

Rev. Olin McKendree Jones, of the Fourth Presbyterian church, Philadelphia, has accepted the invitation of the council on interchange of preachers to speak this

summer in some of the leading nonconformist pulpits of the united kingdom. The American preacher will be heard in Great George street Congregational

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church, Liverpool; Langside Hill United Free church, Glasgow; St. Mary's parish church, Dundee; Ealing Congregational church, London, and May street church, Belfast. Mr. Jones has also been invited to preach at the Cardiff conferences of churches holding the Presbyterian order.

Universalist Mission Leader Goes to Brookline

Dr. Samuel G. Ayres, for several years superintendent of Universalist missions in Japan, has accepted the pastorate of Beacon Universalist church, Brookline, Mass. This is one of the commanding pulpits of the denomination. For the past year Dr. Ayres has been working in the denomination at large, seeking to arouse interest in the missionary enterprise. In this he has been assisted by his wife, who was for some time president of the Woman's National Missionary association of the Universalist church. Mrs. Ayres,

while in Japan, served as a member of the faculties of the Japan Woman's university and Meiji university.

Many Denominations Represented at Episcopal Social Conference

When the social service department of the Protestant Episcopal church opens its fifth national conference at Manitou, Col., on June 6, it will bring to the platform not only leaders in the social work of that communion, but men from several other bodies as well. Along with Bishop Fred Ingley, of the Episcopal diocese of Colorado, there will stand Bishop Henry Tihen, of the Roman Catholic diocese. And beside both of these men will stand Chancellor Heber R. Harper, of the university of Denver, a Methodist institution. Rev. William P. Spofford, managing editor of the Witness and secretary of the Church League for Industrial Democracy, will lead a round table

on the church and industry. Other discussion groups will consider "The Broken Home" and the church's message to the social worker.

Dr. Thompson Retires At Ohio State

After a quarter century of distinguished success, Dr. William O. Thompson is retiring from the presidency of Ohio State university. The university will pay Dr. Thompson full salary to continue as president emeritus for the rest of his life. Dr. Thompson, who is a Presbyterian minister, was prominently mentioned for the moderatorship of the Presbyterian general assembly when it met at Columbus this year, but withdrew his name from the contest. He is one more proof of the ability of the ministry to supply men able to meet the most exacting demands of our rapidly developing American communities.

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Such questions as these are being faced today, and they are being given careful consideration by thinkers and writers. It is a matter of much encouragement that many books have been coming from the presses which go into these questions in such constructive way that already light is breaking. It is even being predicted that we are now on the eve of "the greatest revival of spiritual religion that the world has seen since the first Christian Pentecost." That is the prediction of the editor of the Spectator (London) as reported by Dr. R. J. Campbell in the Christian Century of a recent issue.

Every minister, every thoughtful layman, every serious citizen of these times is interested in the message of the books here listed.

The Church of the Spirit

By FRANCIS G. PEABODY

What kind of a church will represent a spiritual Christianity? What will be the internal dangers which it must encounter? What will be the external enemies which it must overcome? How shall the church of the Spirit militant become at last the church of the Spirit triumphant? These are some of the questions considered in Dr. Peabody's new work just from the press. This book is being advertised as "a book to make the quarrelsome in the churches ashamed." Those who know the fine spirit of the author will at once see the aptness of this description. In all his books, Dr. Peabody consistently holds that the essential element in the new Testament teaching was to be found in a spiritual tradition rather than in a formal organization; that Jesus came, not primarily to found an institution, but to redeem personal and social life. This new book is richly suggestive. (Price \$2.00.)

The Christian Church in the Modern World

By RAYMOND CALKINS

To quote the last paragraph of this serious book will be sufficient to indicate its timeliness and the vigorous but fine style of its author: "From every side the word comes that the greatest need of the world today is the revival of religion at its best. Present conditions make the witness of the church more important than ever before. The pressure of life is tremendous. Into this storm-swept world, the church must send a message of hope and its summons to turn to the Christian way of life. All over the land there is a deep-felt need of God born out of the darkness and despair of the time. Does not the call come today to every sound man to forsake his attitude of aloofness and to lay aside the role of the critic and to cast in his lot and his life with the church which has preserved for over nineteen centuries the standards by which its own shortcomings are to be judged?" (Price \$1.75)

Imperialistic Religion and the Religion of Democracy

By WILLIAM ADAMS BROWN

In this recent book the author describes imperialistic religion as that type which believes that one serves God best when he submits to the control of some existing institution; individualistic religion as that which despairs of satisfaction through any existing institution but finds solace in communion between the individual soul and God; democratic religion as that type which believes that one communes with God best when he joins his fellows in the common quest for truth, goodness and beauty and realizes that God may have some new word to speak to him through the different word that He is speaking to his neighbor. A wonderfully suggestive volume. (\$2.00)

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